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SIGNS OF THE TIMES

MISSIONARY PROGRESS IN JAPAN

Japan is preparing to celebrate the semi-centennial of Protestant missions as two years ago Christian China celebrated the centenary of her missions. It is, perhaps, surprizing that the number of Chinese Christians does not far more outnumber the Japanese than is the case, since the population in China is eight times that of Japan, and Morrison reached China 102 years ago. The era of active mission work in China scarcely began, however, before 1859, the starting-point of Japanese Protestant missions, and until recent days vast portions of China's area have been far more secluded and unapproachable than insular Japan.

A German missionary paper gives the following interesting figures concerning the fruits of missionary effort in Japan during the past fifty years: native Protestants, 71,818; native Roman Catholics, 30,166; Greeks (Russian Church), 30,166. According to this same paper there were 8,623 Protestant, 1,551 Roman Catholic, and 838 Greek baptisms of adults in 1907, and Protestants increased 10 per cent, Roman Catholics 2½ per cent, and Greeks 2 per cent. During the last ten years Protestants increased 78, Roman Catholics 16, Greeks 26 per cent, while the total population of Japan increased 12½ per cent. In 1908 there were 469 native Protestant pastors and 33 native Roman Catholic priests in Japan. Protestant Christians contributed $135,942 toward Christian work in 1907.

CHRISTIAN UNION IN JAPAN

A movement toward church unity has lately been started in Japan, showing, says a writer in *The Living Church*, on what basis the "Christians as *such* must be united." The Japanese look with little sympathy upon sectarian differences—liberals aim to reduce theological differences to the level of mere ceremonial matters and make all alike indifferent. A movement toward unity between the Eastern Orthodox (Greek) Church and the Anglican Church has been started by an American, Rev. Charles F. Sweet, and a regularly constituted society has been organized in the interest of Japanese members of these churches.

A meeting in Tokyo, June 28, was attended by nearly forty of the Japanese clergy and missionaries resident in Tokyo. Three bishops from the American, the English, and the Russian missions were present, including Bishop McKim, Bishop Cecil, of South Tokyo, and Sergius, titular Bishop of Kyoto (coadjutor to Archbishop Nicolai). A set of rules, drafted by the Greek Church representatives, was adopted after full discussion.

The object of the society was declared to be "(*a*) To promote friendly intercourse on the basis of the conviction that the *Nippon Sei Kokwai* and the *Hristos Sei Kyokwai* are specially near to each other *in sisterly relationship* through Christ our Lord, and (*b*) To devise means for studying *in a peaceable and loving spirit* the differences between the two churches.

A council was elected consisting of three members from each church. The Eastern members are all persons of high standing in the Russian mission: Rev. Roman Chiba, archpriest; Professor Senuma, director of the theological seminary, and Mr. Ishikawa Kisabaro, editor of the *Seikyo Shimpo* (Orthodox Gazette). The Anglican members are Rev. Joseph S. Motoda, head master of St. Paul's College; Rev. Mr. Yoshizawa, pastor of the Church of the Resurrection, Tokyo, and Rev. Armine F. King, head of St. Andrew's University mission.

This movement is the first, so far as we are aware, in Japan that has been definitely taken up by bodies that have had scanty opportunities of intercourse. Doctrinal and ecclesiastical topics were not very definitely discust and it seems that this is at present more a sentiment than a plan of union.

THE GOSPEL IN KOREAN HOMES

There is now on foot in Korea a movement to put one of the four Gospels, with several related tracts setting forth the plan of salvation, into every home in Korea.

The Presbyterian Church (South) is planning to begin with their own field if the funds are provided. They estimate that there are 500,000 homes in their territory in Korea. The Gospels for free distribution cost one cent each (two sen in Korean money), and tracts may be had for seventy-five cents per thousand. Native Christians to do the work will cost six dollars gold per month and to do the work thoroughly they can visit not more than fifty homes a day. To cover every one of these homes would require twenty-seven colporteurs for one year, which would cost $2,000 gold. The total cost of putting the Gospel and tracts in a systematic and thorough way into every one of these half million homes would not amount to more than $8,500.

"What an opportunity," says Rev. R. T. Coit in *The Christian Observer*, "to put, for the first time, the Life of Christ before this people." God has promised that His Word shall not return to Him void. Is there any excuse for our not giving these people the Gospel, when they may now receive it in their own language for the cost of a postal card and may have it taken to their homes for less than the cost of a two-cent postage stamp?

A REVIVAL IN NANKING, CHINA

Rev. Arthur J. Bowen writes in *World-Wide Missions* that they have been experiencing in Nanking a series of unusual revival meetings, rivaling in power and results the wonderful movements of last year in Korea and Manchuria. Many have been more or less doubtful as to whether the stolid Chinese could be deeply moved by a spiritual awakening. The natural pride and reticence of the natives were considered a hindrance to any such movement.

Meetings which began February 27 were led by the Rev. Jonathan Goforth, of the Canadian Presbyterian

Mission. There was no church building in Nanking large enough to accommodate the Christians of the five missions working there, together with the 200 or 300 helpers and members from surrounding cities who wished to attend, so that a large mat tabernacle, seating 1,500 or more, was erected on the grounds of the Nanking University. Here for nine days an average of 1,400 to 1,500 Christians and adherents gathered twice daily, admittance being by ticket, so that the non-Christian and the merely curious were excluded.

It was not long before men and women fell under conviction of sin, and weeping and confession broke out continually. Men and women would come to the platform, confess their sins, and then kneel or fall prostrate, in an agony of prayer for forgiveness.

All kinds of sins were laid bare—hypocrisy, lying, stealing, fighting, reviling, adultery, lack of reverence for parents, lack of prayer, lack of Bible study, bad tempers, bad examples, etc. —and the keenest sorrow was shown. The confessions were not confined to the members, but pastors, helpers, elders, leaders, missionaries were all alike moved to confess the hidden sins that had caused sorrow and defeat. Men would confess to having used money that belonged to the church or to the missionary, and would then take out the money and lay it on the altar. One man took off his two outer garments and left them on the platform, saying that they were gotten with unrighteous money.

So intense was the feeling that at one or two meetings no address was given, three hours being spent in a continued stream of confessions and prayers, tho at no time was any one urged to confess.

After the public meetings closed in eight or ten places through the city daily meetings were continued in the same spirit. The final results can not be stated at this time, but a wide-spread revival and advance movement is looked for, since the Church is being purified and refined in an intense fire. The leaders of the Church, both Chinese and foreign, from the regions within a radius of sixty to eighty miles were present and deeply moved.

EDUCATIONAL MOVEMENT FOR CHINA

An important educational forward movement in the interest of China has been launched in London. The China Emergency Appeal Committee, with Robert Hart as chairman, has set itself to raise £100,000 for a great educational forward movement, with especial stress on medical training. This sum will be spent as follows: £40,000 to establish in four important centers of population union medical training colleges in connection with existing hospitals, in which Chinese students may be qualified for medicine and surgery, the institutions to unite the various churches without sacrifice of denominational interests.

Another dispatch states that Professors Thomas C. Chamberlain, E. D. Chamberlain and R. T. Burton have arrived in Peking after several months of travel in the interior in behalf of the University of Chicago. They have been examining the material and intellectual resources of the empire with a view to possible American cooperation in the development of China. Professor Burton has visited fourteen provinces, traveling 15,000 miles. He

has made a very comprehensive examination of state education in China, has inquired into the capacity of the people for further education and concerning their attitude and that of the officials toward foreign aid in this field. The visit of these professors began early in the present year in furtherance of an uplift plan devised by John D. Rockefeller. Mr. Rockefeller is greatly imprest with the possibilities of a comprehensive educational movement in the Orient, and is said to be ready to give $50,000,000 to carry out such a movement if investigation seems to justify it.

MOSLEM WORK IN CAIRO

Evidence that the labors of missionaries in Egypt have not been in vain is the recent admission to the class of inquirers in Cairo of seven Moslems — the largest number ever enrolled by the C. M. S. at one time or indeed in any year since the Egyptian Mission was opened.

Four others also have received baptism since January 1. These eleven have been led to see the truth by various means — one through the weekly evangelistic meetings; three through the girls' boarding-school; one through the day-school and also through the Christian kindness of the secretaries of the Y. M. C. A.; one of the others in England, which he lately visited; one through reading Christian books; one through the influence of native Christians in Upper Egypt; and one was led to Christ by the workers in the Palestine Mission at Bethlehem.

Mr. W. H. T. Gairdner has recently paid a visit to Al Azhar — the great Moslem University, in which 13,000 students are enrolled — in order to see some Hausas there and tell them that Dr. Walter Miller of the Hausa Mission was in Cairo. The cosmopolitan character of this remarkable university is seen from the fact that there are also studying here Hanifee Moslems from Egypt, Turks from northern and southern Asia Minor, Indians from Bengal and Ceylon, Sudanese from the borders of Abyssinia and northern Nigeria, Arabs from southern Arabia, Moors from Tunis and Algeria, Kurds from the Persian border and Malays from Borneo. The mere enumeration of these representatives of many nations should stir our missionary zeal. From this stronghold of Islam go forth perpetually a host of trained warriors who will seek to do battle against the Son of God.

THE Y. M. C. A. CONFERENCE IN GERMANY

In Barmen-Elberfeld, Germany, in July, the World's Conference of Y. M. C. A. was held, and reports from all nations formed a part of the proceedings. That from the United States aroused a great enthusiasm as it well might, for it showed in this country a total membership of over 446,000, in 1939 organizations, and holding a property of over fifty millions of dollars in value. For the whole world, the membership is 821,000, with 7,823 organizations, and a property of sixty millions. A Chinese made a notable address, in which he said, "China is awakening and sending its best men to seek the best ideas in every country." The Emperor of Germany sent the following telegram: "The blessings of God on the Conference; work for the welfare of the rising generation."

KOREA AFTER TWENTY-FIVE YEARS

BY REV. JAMES S. GALE, SEOUL, KOREA

Author of "Korean Sketches," "The Vanguard," "Korea in Transition," etc.

The changes of a quarter of a century that have overtaken Korea are so numerous and so bewildering that one is at a loss to get his bearings, or to tell just where he is. Here is one illustration of the present day, with its conditions: On May 18th, at the laying of the corner-stone of a Christian Girls' School in Song-do, a school being built by the Methodist Episcopal Mission, South, there were present on the platform Yi Cha-kon, Minister of Education and member of the Imperial clan; Mr. Miura, Resident of Seoul; Hon. Thomas Sammons, United States Consul-general; Bishop Harris of the Methodist Mission, North; Governor Kim of Song-do; Prof. T. H. Yun; Dr. G. Heber Jones, the writer and others. The Rev. W. G. Cram, chairman, introduced the various speakers. The Minister of Education, not yet a Christian, spoke in most appreciative terms of what such a school meant to his people, and of the hopes that the day inspired. So widely representative a gathering, such cordiality of expression, such good will and hearty fraternity as manifested itself, mark a whole century of difference from twenty-five years ago.

Change in Travels

The writer was asked to speak on the changes of these years, and he chose, from among many, four as samples: two were of great things that had grown infinitely small, and two of small things that had grown immeasurably great. One was in regard to distance; how distressing used to be the long miles, the endless miles, mud-clogged, hill-blocked, that marked one's way. One journey he recalled of two thousand *lee* and more (700 miles), which he had walked, through mire and over famine-scarred hill-tops, always, seemingly, with ten *lee* or more to go before he reached his destination. To-day this had changed and we could sit in a palace-car marked "Wilmington, Delaware," be hauled by a Baldwin locomotive, and look out with contempt on the crawling road that used to wear us down. Six hours sufficed to do six hard days' journey of twenty-five years ago. Surely a change indeed!

Knowledge of the World

Another concerned the globe we live on: how immensely great it was to the Korean of a quarter of a century ago. He didn't even know the name of America or of England. A provincial governor once said to me, "Yung-gook (England)? Where is that? I thought there was only Yang-gook (One Western Country)." The other side of the world to him was millions of miles away. Who could know it? Out over the dropping-off places on the horizon, who would dare go? As to there being another side, and folks walking head downward, the whole mass of it round and resting on nothing, was a silly dream. Again, even tho that be accepted, it was too big to get hold of, too vast to catch any murmur from the other side, too far out of reach to ever know definitely about. What a change has come to pass! To-day we behold it all shrunken up, this globe of ours, so small that we hear constantly of what is going on on the other side; we follow events there with the closest precision; we accompany Mr. Roosevelt with breathless interest as he works his way in

among the lion caucuses of Uganda. We talk about Turkey, one day up and the next day down. In fact, this great world has grown so small that we carry it around as in our pocket, and take it out each morning at breakfast to see what is moving on the surface thereof. Surely a great change!

Knowledge of Korea

As to the small things that have grown great, what could be smaller than Korea itself used to be? A little green appendix hung to the map of Asia, an appendix that might have been removed twenty-five years ago without raising the temperature of the world one degree. Few knew about it; some thought it an island; some understood that it belonged to Greece; most had never heard of it. The name Seoul had never been spelled or pronounced by Western lips. The Korean representative, with his long robes and top-hat, had never been seen at any diplomatic function. But to-day Korea was a world-wide name; it had figured in the greatest war of modern times; it had seen the largest armies that had ever mobilized; it had looked on at a battle where a million of men were engaged; it had been within earshot of a sea-fight that put Trafalgar and the Nile into eternal eclipse; it figured in the closing treaty; it had had the greatest statesman of the world, Prince Ito, dealing with its problems; it had once been a conservative Confucian nation, but was now known the world over as a foremost mission field; it had once been called "The Hermit," but was now coupled onto and made a part of the greatest world railway ever laid, Korea the terminus at one end, and Paris at the other. Surely the small have grown great!

Korean Learning

Another wonder in the way of change is seen in the literary world. Twenty-five years ago Korea's reading circle was very small and very exclusive. Only those who could decipher the Chinese Wen-lee ever opened a book. Literature was exalted up among the sages, and the thought of the common people reading or understanding any sort of script was undreamed of. Four hundred years and more ago, Se-jong, a wise and great king, conceived of a simple form of writing that would serve as a word-record and put the poor and the unlettered within reach of what was written. He had several of his best scholars chosen to work out the same. They journeyed to and from China several times, examined Sanskrit, Pali, and other Buddhist characters, labored on it till they had completed one of the simplest and most perfect word records in the world. The King had the classics illuminated by notes and translations in this new and simple writing, but the proud *literati* felt that it was degrading to use any such despised invention; so they baptized it Un-mun (dirty script) and buried it away in the rubbish-heap of forgotten achievements. There it lay for four hundred years and more, till the missionary came, this westerner, who has no appreciation of literary excellence. The first thing he did was to put his holy writings into it, bind it into books, and send it out over the land at less than cost price, till the whole nation has become a Bible-reading people. While there are entire districts in China without a person that can read, in Korea there is scarcely a household, not to speak of a village, where some member can not sing off

the simple New Testament while the other members listen. This Un-mun, once so insignificant, and buried so long away from sight, is to-day the mightiest factor in the land and is called no longer "dirty script," but the national character (Kuk-moon). Thus, during these twenty-five years, have these two things, very great, grown small; while these two, that were very small, have grown exceedingly great.

Korean Schools

The contrast seen in the world of education, too, is most marked. A quarter of a century ago there were only the old Chinese schools, where the teacher sat in the center and poked his circle of students, prodding them into a sort of swinging Dervish song over their study, the result being that they became educated without knowing anything about the world they lived in. They had no mathematics, no grammar, no geography, no hygiene, no athletics, no physics, no common sense, nothing that could serve as a basis to meet the new age and its accompaniments. This has all passed away and we are now into so-called Western schools, red hot, with mathematics as the standard of everything, just as Chinese used to be. A thousand new terms and phrases have come into being, so that even Solomon, should he rise from the dead, would not understand them. Teachers model their methods on those of Japan, and the character of school life as it now evolves itself, is very much as schools are at home. Pupils sit on benches, keeping moderately quiet when not reciting, writing on blackboards with chalk that has gravel pits through it, becoming animated and attentive when a good story is told, but dropping off, listless and weary, as the dryness of it palls upon them.

The Korean Soldiers

Twenty-five years ago *la courage militaire* held but a poor place of honor. Soldiers were outlaws and criminals. A good man was one who sat on his heels, tried to look like Confucius, and meditated on sayings like *Be-kie, ee-kie, ho-yun-jee-kie* (Oh, thou principle of eternal laws, etc., etc.). This he was to say over and over and over. If he said it well, as a sage should, he could block any enemy that might attempt to cross the Yalu, could ward off disease, as Christian Scientists do by the formula learned of Mrs. Eddy. To be a soldier was not to be thought of, to carry a gun and shout, and shoot, and stab, and hang were abominable. To-day the world has turned a somersault, and we hear from every school compound and echoing through the valleys: "Eh!!" "Eh!!" "Apuroo (Forward)!!" "Eh (March)!!" "Tapoo (Mark time)!!" "Hana-tool! Hana-tool! (Right-left! Right-left!)" The air is resonant with the shoutings of amateur companies at drill. Any school celebration such as the writer saw a few days ago in Ping-yang would surprize THE MISSIONARY REVIEW with its ability to deploy outward, to swing here and there by companies, to thin out into skirmishing lines, or to close up rapidly in the most perfect order. The military or so-called patriotic spirit dominates the educational world to-day; what the fathers tabooed is enshrined and worshiped.

Medicine and Surgery

How the world has changed, too, medically and hygienically! Only in my dreams I still see victims strug-

gling under the acupuncture needle, or bearing with hard grin the slow fire of the moxa-punk as it sizzled on the head, or in the pit of the stomach. All this is passing, and to-day we have first-class surgeons, men skilful with the stethoscope, able practitioners in medicine. As I write (May 26th) my heart sinks within me over news just received of Dr. Hong of the Severance Hospital. A year ago the writer acted as chairman of a graduating ceremony, in which seven distinguished students, trained by Avison and Hirst, received diplomas from the hands of Prince Ito. First in the class was Hong, a young, bright-eyed, nervous, high-strung Oriental, keen and rapid in his make-up, appreciative of every opportunity given him. Until to-day he has distinguished himself by his skill in surgery. A week or so ago he amputated a diseased arm for some poor sufferer, but in the operation, unknown, in some way, contracted poison in the hand that held the knife. In vain were all efforts to save him, for yesterday his own good right arm paid the price of his willing service. Over such dispensations of Providence we bow our heads and say, "God knows best; where so skilful a hand is taken, even there, He can make amends and give back a hundred-fold," but our eyes are blurred for the time, and our voices are choked within us.

Korea Among the Nations

The greatest change, however, that has come over Korea after twenty-five years is seen in its unique place in the Christian world. In a sense it is the last first, with all eyes upon it. How this land that worshiped the dead; that was dotted over with ancestral graves; that saw ghosts and goblins in every turn of the wheel; that worshiped spirits innumerable; that bowed down submissive before the so-called Fates (Pal-ja); that consulted the horoscope; that saw omens and signs and divers signals in earthquake and thunder-clap; that lived on luck and unluck; that believed you could not do anything unless fated to, or that you could sit down, twirl your thumbs, and still do everything; that the dead rested better above ground than below; that children ought to be betrothed before they could walk; that women were born slaves and that girls ought to be at the service of upper-class men; that heaps of filth piled high in the streets insured long life and prosperity; that work was another name for trouble, annoyance, misery—how such a demon-beridden land should make any showing in the Christian world is beyond explanation. Yet to-day those who are afar off view the workings of God's Spirit here with interest; those who are here on the spot view it with reverence and wonder. There are at present working in the peninsula about 300 foreign missionaries and 700 native paid workers. There are 30 mission stations, 1,700 places of regular meeting, about 40,000 communicants, 120,000 adherents and catechumens, and a whole world acquainted with the name of Jesus, busily reading to see what they can find in Him that will profit.

Korean Civilization

Korea twenty-five years ago had nothing and was satisfied with everything, to-day she has everything in prospect and yet is satisfied with nothing. It used to be a land that said, "Peace, peace," when there was no peace. In the break-up of old con-

ditions and the incoming of the twentieth century, she has been blown up as with dynamite, and one sees scarcely a fragment of the old life. New styles of dress appear, often a conglomerate, with headgear Japanese, clothes Korean, feet Western. New manners have come into vogue. The low forms of speech that were heard two decades ago have given place to a humbler and more polite manner of address. Then men talked of Yo and Soon (Chinese divinity kings of 2300 B.C.); now they refer instead to George Washington, Garibaldi and Mr. Gladstone. Schools are free. Industrial training, set going by the Japanese, is now within reach of the poorest Korean boy, but still the world is all out of gear for him, and he sighs for freedom, etc., forgetting that this is the best day of freedom that he ever saw, of highest opportunity, finest privilege, day unexampled, to make of himself one new man equipped for the future. The old civilization, with its green silks, and measured stride, and high-sounding talk, was as empty as the wind, while to-day, with its humiliation, and hard battle, and its difficulties closing in on all sides, is the day of all others to make a man of him. Thank God that the day of peace and everything that meant nothing is passed by, and that the day of nothing that means everything is hard upon us.

Korean Independence

During the past Korea has had many props and supports that her pride has leaned hard upon, but they have dropt from her one by one. Her literature, for example, great Chinese, in which she lived and moved and had her being, is gone. The next generation will scarcely hear of the classics. Alas! Again, the fact that she was admitted to the assembly of nations served as "face" for her for twenty years and more, but that, too, has been stript away. The ministers are gone and there is no longer a Foreign Office to point to. Again alas! Her ancient contempt for Japan, which was to a large degree unfair and unreasonable, was worn as a button-hole bouquet, but lo! the Japanese are in command and rule from the Residency. Let us not think of it. Alas! Alas! Swiftly as one thing slips from her fingers does she catch others. Modern schools become the cry. She who had never dreamed of Western learning playing a part in her civilization, becomes the most ardent advocate of schools, schools. Again comes a terrible blow to these hopes straight on the hip and thigh, for the Educational Department has issued regulations, ruling out certain books, all of the most popular and requiring others to be used, wholly distasteful. This is like another nail in the imagined coffin. Still Mr. Bethell was here, editor of the *Daily News*, an Englishman with a square jaw, and no notion in the world of fear. He was like a strong tower from which to fight Korea's battles, and to combat everything Japanese. His paper sold widely over the land. Occasionally the police confiscated this or that number, but that only advertised it more widely. Under the most skilfully worded leaders, that no man could find a flaw in, he taught his doctrine of "No confidence in the government." After all else failed there was still this prop of Bethell & Co. to lean hard upon, and to trust to for years and years to come, for he was young and strong and fearless. Again in the mysterious workings of Providence this hope, too, has

failed, for on May 1st Mr. Bethell passed away, a brave man, only thirty-six years of age. Koreans will enshrine him as the Hindus have John Nicholson, will talk of him for years to come, but his voice will be heard no more on their behalf. Alas! Alas! Alas! This last stay and support has fallen, and to-day, stript and bare of every earthly hope, she looks up and says, "God help me. I am undone." She thinks and says that she is undone nationally, whereas it is her day of high hope, with open door to privilege and Christian liberty.

Christianity in Korea

Turning away these, which are national questions, to the great spiritual hopes that lie before us, the writer would call attention to a class now being taught in the Theological Seminary Ping-yang, where there are some hundred and forty students, men from all parts of the land, representing all classes. These are men who have passed through years of training, have been used in Christian work, and have had deep personal experience of the Christian life. Their earnestness, their appreciation of spiritual truth, their consecration, would do more to convince doubtful readers of THE REVIEW of the reality of modern missions than anything else I know of.

Let me close by saying that twenty years ago it was impossible to get a hearing on the part of the gentry. They would meet us socially, but not in prayer or for Bible study. Last Sunday, in a church of some thousand present, a cousin of the Emperor sat by the platform, an ex-governor of Pyung-an province led a class in Sunday-school, a former secretary of the Legation in Washington took part in the service, a shoemaker, too, had his part in taking up the collection, also a jeweler, a young judge of the law courts, a "middle-man" who used to follow the envoy to China, and a paper merchant skilled in the making of parchment papers.

We think that we see in these changes, in these cuttings away of earthly hope, in this political humiliation, in this union of all classes for prayer and Bible study, in the literary reformation, in the earnest Gospel preaching that goes on from hamlet to hamlet, in the great revival that has swept over the land, telling of the awfulness of sin and the holiness of God, we think that we see a proof and a pledge that God will not only save Korea individually, but that He will make of her a power-house of prayer for the whole Far East, bringing blessing to Japan and to the millions upon millions of all but hopeless China.

JAMES HANNINGTON, THE LION-HEARTED BISHOP*

Born September 3, 1847

BY BELLE M. BRAIN, DETROIT, MICH.

No boy ever seemed less likely to become a great missionary than James Hannington. The eighth child of his parents, he was born September 3, 1847, at Hurstpierpoint, a little village of Sussex, England, where his father, a wealthy merchant of Brighton, had recently purchased the property of St. George's.

In this new home, with its spacious mansion and extensive grounds, little James grew up. He was a born naturalist; his sturdy little legs carried him into every nook and corner of the lovely place, his keen eyes probing the secrets of the birds and insects and flowers. Indoors, the library museum, with its cases of curious things, had a great fascination for him, and he early began to make collections for himself.

Tho lovable in disposition, he was quick-tempered and headstrong, always in mischief, and always on the verge of a serious accident, from which, as a rule, he escaped unhurt. At the age of seven he climbed the mast of his father's yacht, and, when discovered, was hanging aloft, caught by the seat of his trousers. When twelve years old, while attempting to blow up a wasp's nest with gunpowder, he lost his left thumb.

Tho allowed more liberty than most boys, it was a liberty tempered with vigorous applications of the rod. His father was kind and indulgent, but punished every fault with a severity that Hannington, in after years, declared had done him much harm.

The great formative influence of the boy's life was his intense devotion to his mother, from whom he inherited his love for natural science in all its forms. To him she was "the gentlest mother, the sweetest, dearest mother that ever lived," and her darling hand" had always power to soothe him when in trouble.

At the age of thirteen, he was sent to a private school in Brighton, where his good nature, warm heart, and strict truthfulness caused him to become a great favorite both with the masters and the boys. He was continually in mischief and frequently in trouble from such wild pranks as lighting a fire in the middle of the dormitory and pelting the German master with his rejected papers. These escapades won for him the nickname "Mad Jim," and he was once reported to the headmaster as being on the verge of insanity! On one unlucky day he was caned more than a dozen times, and had serious thoughts of running away.

Tho James was possest of a bright mind, and in after years was a prodigious worker, never wasting a moment of time, at school he was not a successful student, being incorrigibly idle and unwilling to apply himself to any subjects save those he loved. "I was naturally idle," he says, "and was unfortunate enough always to be sent to places where I was not driven. Would that I had been driven!"

At the age of fifteen, tho entirely unsuited for commercial life, his father put him into his counting-house at Brighton to learn the business preparatory to becoming a partner in the

*The cuts in this article are loaned by courtesy of Fleming H. Revell Co. from Berry's brief story of Bishop Hannington.

great concern. But the six years thus spent seem to have been devoted as much to pleasure as to business. No sooner had he left school than his father allowed him to take a trip to Paris with his late master, Mr. Gutteridge. Six months later, a second trip was indulged in, more extended than the first, and so many others followed that by the time he was twenty-one he had visited almost every capital in Europe.

His father and mother now spent much time aboard their yacht, which was one of the finest afloat, and James, who loved the sea, was often with them. Two entries in his diary, made while on board, tell of his mother's faithfulness in Christian duty:

> Sunday, November 1, 1863.—Caught in a tremendous squall returning from church at Portsmouth. Never was there such a church-goer as my mother. She simply would go if it was possible.
>
> Sunday, October 23, 1864.—It blew furiously. No landing for church. Which means it *did* blow.

After each cruise the boy returned with unwilling feet to the uncongenial tasks at Brighton. "I left the dear yacht," he says after a trip to the west of Scotland, "and returned to Brighton. I hoped to do well; but alas! it was not from the bottom of my heart. I never could like the business."

In his seventeenth year he acquired a commission as second lieutenant of the First Sussex Artillery Volunteers. Into this work he threw himself with great ardor, and toward the close of 1865, having passed his examination for promotion, received his commission as captain. A fine specimen of young English manhood, strict in discipline, but kindly in manner, the young captain proved a great success, and quickly won the unbounded respect and affection of his men.

As an officer in the army of his Queen, Hannington would undoubtedly have made his mark. But God had willed it otherwise. As a soldier of the Cross, he was to win his laurels from the King of Kings.

Becoming more and more dissatisfied with the career that had been chosen for him, he finally wrote to his father asking if some more congenial calling might not be found for him. But a letter from his mother settled the matter for a time. "The bare thought of my sweet boy going where his father and mother could not see him from time to time distracts me," she wrote; "father, too, said he could not bear it."

But his release was at hand. The family being Independents, his father had erected a Nonconformist chapel on his grounds, in which services were maintained at his expense. But in 1867 the family united with the Church of England, and the chapel was licensed for public worship by the Bishop. Not long after, strange to say, there entered the heart of James Hannington a longing to enter the ministry.

Up to this time religion had played but a small part in his life. Full of fun and of frolic, he simply had not thought much about it. Yet there are occasional passages in his diary which show that there was an undercurrent of seriousness in his strange, erratic life. For a time the Roman Catholic Church had a strange fascination for him, but the dying words of Cardinal Wiseman, "Let me have all the church can do for me," opened his eyes to its defects. "I seemed to see all at once," he says, "that if the highest ecclesi-

astic stood thus in need of external rites on his death-bed, the system must be rotten."

In October, 1868, with the consent of both parents, he entered St. Mary's Hall, Oxford, to prepare for his chosen calling. Yet there was little real change in either heart or life. To all appearances he was as gay and reckless as ever.

In the college he became a favorite at once. Everybody loved him, from

at Brighton. With his keen, bright mind, he might have completed his course with honor, but six years of business and pleasure had rendered him more unfit for study than ever. In those subjects that he loved—chemistry, botany, natural history and general science—he stood very well, but in the classics he was little short of a failure.

Tho his scholarship was poor, and he was known chiefly as the organizer

CROSSING A STREAM.

Sketch by Bishop Hannington. Loaned by Fleming H. Revell Co.

the much-enduring principal to the funny old bedmaker. No sooner did the position of captain of the boat club become vacant than he was unanimously elected to fill it, and by and by he was made president of the Red Club also—the two highest honors his fellow students could bestow upon him. An inveterate tease and unsparing in his wit, he often sorely tried his friends, yet they found it impossible to hold resentment against him. "It was only Jim, and none of his darts were poisoned," says Dawson.

As a student he was no more successful than in his earlier school days

of wild pranks, the getter-up of burlesque theatricals, and the entertainer at noisy feasts, his influence was always good and true, and many a student was the better for association with him.

In the autumn of 1869, when he returned to Oxford after the long vacation to again take up his "rôle as Master of Revels," he was advised to study for a time with the Rev. Mr. Scriven, rector of Martinhoe and Trentishoe, two small parishes on the wild north coast of Devon, where there would be less to distract his mind. But alas! in the quaint peasant folk and the rocks and the cliffs and

the sea, he found distractions even greater than at Oxford.

One day, while climbing from ledge to ledge of some almost inaccessible cliffs, he discovered some remarkable caves, the largest of which he named for Mr. Scriven. While exploring these a few days later with two friends, he nearly lost his life. Having worked his way through a narrow opening into a large hollow chamber from which there was no other exit, he found to his dismay that he could not get out again. He tried again and again, and at last stuck fast in the opening. As the tide was rising and the place below water mark, the situation was becoming serious. As a last resort, his friends, uniting their strength, pushed him back in, to let him try once more. As they did so, it suddenly occurred to all that he might succeed by removing his clothing. This he did at once, and was soon safe out, bruised and bleeding, but freed from his peril.

In February, 1872, the death of his mother plunged him into the sorest sorrow. She had long been ill, and when at length she passed away he seemed unable to endure it. "He fell on her face and kissed her," says his biographer, "and cried to her as tho she could still hear him. He besought her again and again to come back to him—not to leave him when he most needed her. By and by came the faithful old nurse, and with gentle compulsion led him away. But it was almost impossible to keep him from her bedside."

In the autumn following her death Hannington set himself seriously to work to complete his university course, which had been prolonged by his lack of study. In December he passed the first part of the final examinations with credit, and in June took his B. A. degree. Returning to Martinhoe to prepare for the bishop's examination he put off the study of the Prayer-Book until the last fortnight, and made a grievous failure in it. Summarily dismissed by the bishop, he gave way to an uncontrollable burst of anger, until suddenly he seemed to hear the words: "If you can give way like this, are you fit to offer yourself as a minister of Christ?"

Calmed and quieted, he humbly resolved to accept his defeat and try a second time. Yet it must have been a sore temptation to give it all up, and devote himself to his favorite scientific research—a career for which he was well fitted, and for which he had abundant means. "I would willingly draw back," he wrote, "but when I am tempted to do so, I hear ringing in my hears, 'Whoso putteth his hand to the plow, and looketh back, is not fit for the Kingdom of God.'"

Early in 1874, having at last passed his examinations, he was ordained and appointed curate of Trentishoe, where he was well known and much loved. His ministry here was very successful. Going from hamlet to hamlet on his rough Exmoor pony, a prayer-book in one pocket and a few simple medicines in the other, he found a welcome in every farmhouse and cottage. But, as he ministered to the sick and read his sermons in the little church, he gradually began to realize that he himself was not at peace with God, and with the realization came great distress of mind.

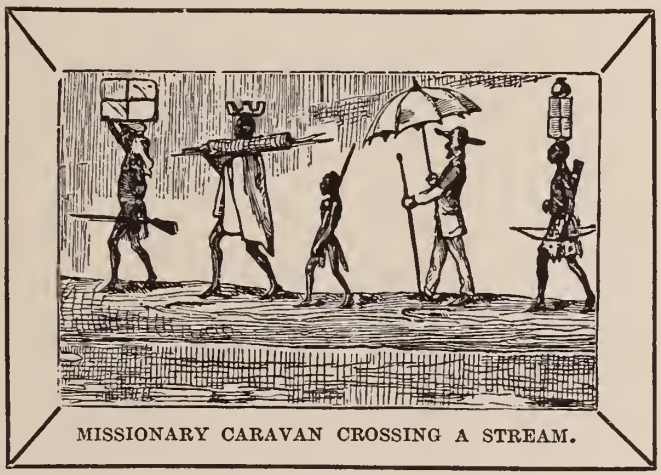
Meanwhile his friend and biographer, the Rev. E. C. Dawson, then a young curate in Surrey, found himself strongly moved to pray for his old

classmate, James Hannington — gay, impulsive, fun-loving, mirth-provoking Jim. No letters had passed between them for nearly two years, but about the time of Hannington's ordination, having found a pair of skates belonging to him among his things, Dawson wrote, asking where to send them. Hannington's reply was in his usual light vein, but Dawson was quick to note an undertone of seriousness in it, and, tho he feared it might cost him his friend, wrote at once urging him to make a full surrender of himself to Christ.

Thirteen months passed and there was no reply. But Dawson kept on praying and at last a letter came. In it Hannington told of his distress of mind and asked his friend to come to him at once.

Dawson could not go just then—he was not master of his time—so sent a book instead. Three times Hannington tried to read it out of courtesy to his friend, but it did not please him, and twice he flung it down vowing never to touch it again. The third time, to his great joy, he found in it the Light he had been seeking. "I was in bed at the time reading," he says. "I sprang out and leapt about the floor rejoicing and praising God."

Not long after, at the urgent request of his father, he reluctantly gave up his beloved Devonshire parish, to take charge of the chapel at Hurst. As a preparation for the new work, which was more extended than the old, nearly three months were spent in studying the methods used at Darley Abbey, where the parish was a model of perfect organization and a center for evangelistic work.



MISSIONARY CARAVAN CROSSING A STREAM.

Sketch by Bishop Hannington. Loaned by Fleming H. Revell Co.

His ministry at Hurst, beginning in November, 1875, was greatly blest of God. His old friends and neighbors marveled at the change that had been wrought in him, and people came from far and near to hear his fervent Gospel preaching. Of his work in his parish, Mr. Dawson gives a vivid picture as follows:

> In his old faded boating-coat, he would walk briskly down the village street. All the children knew that the pockets of that coat were filled with goodies. One day, as he walked with a certain dignified ecclesiastic, this time in proper clerical uniform, a little girl stole timidly up behind him and pulled his

coat-tails. "Please, sir," she said, blushing, "haven't you got a bull's-eye for me?"

The workmen of Hurst knew him among themselves by the pet name of Jemmy. "Are you going to hear Jemmy preach this evening?" one would say to another. He was Hurstpierpoint's Jemmy; their own Jemmy. Yet there was no one in the district to whom they raised their caps more willingly, or to whom they looked up with greater admiration.

The boys and young men loved him. He gathered them into a Bible class and Temperance Association. They were called "Hannington's Saints," but were not much affected thereby. He would get hold of boys and attract them by kindly interest in their pursuits, and gradually win them from evil companions. Those who showed a liking for natural history were invited to his house, and allowed to examine his large and varied collections.

No sacrifice was too great to be made for his people. His favorite exercise was horseback riding, but one day, needing money for his work, he sold his horse, and transformed his stable and coach-house into a beautifully appointed mission hall.

In visiting among the workingmen, he was so deeply impressed with the evils of intemperance that, tho accustomed to the use of wine from childhood, he became a total abstainer—for a time the only one in Hurst—and a great temperance worker. Wherever he went he carried a pledge-book, and when he held up his left hand and began to write on it with his fingers, every one knew that it meant, "Come and sign the pledge."

Toward the close of 1876 a new joy came into his life. In his diary occurs this entry:

> January 1, 1877.—The New Year breaks in upon me. How? How? Under a new epoch I am engaged to be married. I, who have always been supposed, and have supposed myself, to be a confirmed bachelor, cross, crabbed, ill-conditioned! What a change in the appearance of everything does this make!

Miss Hankin-Turvin, the lady in the case, proved to be just the wife he needed, and the marriage, which took place in the following February, was a happy one indeed. Into the work at Hurst she threw herself body and soul, and when the call came to cross the sea, she did not detain him.

At the beginning of his ministry, Hannington knew little and cared less about missions. Of the first missionary meeting he attended after his ordination, he says: "I was made to speak much against my will, as I know nothing about the subject, and take little interest in it."

His first interest was aroused while at Darley Abbey in 1875, through conversations with Miss Gell, sister of the Bishop of Madras, and Miss Evans, the beloved mistress of Darley House, who, despite her eighty-nine years, was the center of life and work in the village. Less than three years later, when the news came of the murder of Smith and O'Neill on the island of Ukerewe, in Lake Victoria Nyanza, a great longing took possession of him to go out and fill the gap thus made. At length so strong a conviction took hold upon him that he was fitted for pioneer work in a wild and savage country, that when the Church Missionary Society appealed for men for Uganda, his cry was, "Lord, send me."

A time of conflict followed. His wife and three little ones to whom he was devotedly attached, and his crowded church with its flourishing work, seemed to tie him strongly to the home land. Yet God seemed to

be calling him afar. "Lord, send me there, or keep me here; only let me be useful," was his constant cry at this time.

As it was impossible to take wife and children with him, he finally offered himself for five years only, with no compensation other than his traveling expenses, to which he agreed to contribute £100 a year himself.

The scenes connected with his departure were most painful. When

PERSONAL ATTENTIONS FROM THE NATIVES.

Sketch by Bishop Hannington. Cuts Loaned by Courtesy of Fleming H. Revell Co.

first he unfolded his plans to his people, they wept aloud and declared they would not give him up. And at the close of his farewell sermon, on Sunday evening, May 16, 1882, he was kept until past midnight saying farewell to friends and acquaintances, who formed a double line all the way from the church to his house. Of the leave-taking next day, his diary tells as follows:

May 17th.—Up at 5 A. M., tho I had everything prepared. Oh, what a heavy heart I had. I longed now to be away, for the worst was yet to come. The pound of flesh, blood and all, must be cut away. First my dear mother-in-law, not the mother of my youth, but of my manhood, loved with a man's affection. She remained in her room and was the first of the home circle to receive the stab. Next came my boy, Tom Lewry, who has served me so lovingly—he wished to say good-by to me alone; passionately flinging his arms around my neck, he implored me not to leave him. Next was the meeting at family prayers; how I got through it I do not know. Now my most bitter trial—an agony that still clings to me—saying good-by to the little ones. Thank God that the pain was all on one side. Over and over again I thank Him for that. "Come back soon, papa!" they cried. Then the servants, all attached to me. My wife, the bravest of all. . . . How the Lord helped me. I had thought that preaching in a crowded church, people blocking my way along the road, and clinging around me, four hours' sleep and such a leave-taking would have given me a

severe headache and a feeling of lassitude. I was, however, entirely free from bodily pain, and had not experienced such freshness for a month. My God, how tender Thou art!

Arriving in Zanzibar on June 19, Hannington and his party, consisting of the Rev. R. P. Ashe, Messrs. Cyril Gordon (his nephew), J. Blackburn, W. J. Edmonds and C. Wise, the latter an artizan, at once began to prepare for the long and perilous journey to Uganda—a journey which then occupied six months or more, but can now, thanks to the railroad and the steamers on the lake, be easily made in six days. The route chosen was the old one, proceeding across the channel from Zanzibar to Saadani; thence due west to Mpwapwa; thence northwest to the southern extremity of Lake Victoria Nyanza; thence by canoe to Uganda.

On the morning of June 30, a long line of porters, headmen and tent boys began to wind its way along the narrow path that led to the interior, and the great journey was begun. Of the perils and discomforts encountered as they marched, month after month, under a burning tropical sun, sometimes through almost impassable jungle, sometimes through vast stretches of sandy desert, it is impossible to tell in detail. Horrible African wells with dead rats and toads putrefying in them; water so thick it could almost be cut with a knife; sometimes no water at all; tough goat and goat-soup as a seldom varied diet; swarms of African mosquitoes and caravans of vicious black ants; dust-storms that made every mouthful of food grate on the teeth; "personal attentions" from inquisitive natives, who fingered the clothing and pulled hair and beard; encounters with wild beasts and savage men—these, together with frightful attacks of African fever, rendered the journey one of the most trying ever made by a missionary.

Through it all Hannington's life seemed charmed. An utter stranger to fear, his courage sometimes bordered on rashness, yet he was marvelously kept from harm. On one of his walks in search of game he had two narrow escapes in one day. Shortly after starting out, while crawling on all fours through a belt of jungle so dense that the only path was a track made by hyenas and smaller game, he suddenly discovered a deadly puff-adder just ahead of him. Had he touched it the result would have been fatal. Later in the day he fell into one of the clever pitfalls the natives set for game. He had his double-barreled gun, full-cocked, in his hand, and the pit was fully ten feet deep. Had it been staked with spears, as is customary, to insure the death of the game, nothing could have saved him. Of his many escapes from lions, one in which he was confronted by two great tawny beasts, whose cub he had unwittingly shot, seemed so incredible that some refused to believe it.

Nor could the fever end his life. The attacks were oft-repeated and very severe. In one his temperature rose to 110°; and in another, when no water was at hand, his tongue became so hard and dry that when he touched it it made a noise like a rasping file.

At Uyui, a station of the Church Missionary Society, about two-thirds of the way to the lake, his condition became so serious that the caravan was obliged to push on without him, his nephew, Cyril Gordon, alone remaining behind. For ten days his life

was despaired of. "I was desperately ill," he says, "and in such an agony that I had to ask all to leave me and let me scream, as it seemed slightly to relieve the intense pain. In this state I said to Gordon, 'Can it be long before I die?' His answer was, 'No; nor can you desire that it should be so.'"

Yet, thanks to his iron will and his nephew's careful nursing, he pulled through even this. Six weeks later, when the caravan unexpectedly rescue, the one armed with a revolver, the other with an umbrella! The discovery of a new shell in the dry bed of a pool so filled him with delight that he marched the next mile under the burning sun without a murmur. And after being compelled to witness, hour after hour, a grotesque dance gotten up by the natives in his honor, he solemnly displayed to the women an English doll, sent him by a friend, and drest and undrest it to their intense delight.

THE CURIOSITY OF AFRICANS IS BOUNDLESS. THIS PICTURE SHOWS THEM CROWDING ROUND AND PEEPING UNDER THE TENT IN WHICH THE MISSIONARY RESTED.

From Berry's "Life of Bishop Hannington." Loaned by Courtesy of Fleming H. Revell Co.

turned to take a different route, he hailed it with joy, and, tho scarcely able to be out of bed, resumed his journey, carried in a hammock, toward the lake.

Throughout the journey Hannington was the life and soul of the party. Even when suffering intensely, he never lost his sense of the ludicrous, nor did his bright and buoyant spirit desert him. In an encounter with a lion he forgot his peril when he saw Ashe and Gordon coming to his res-

Always he made the best of everything and tried to turn bitter into sweet. Nothing illustrates this better than his keeping of Christmas in the heart of the wilderness, not far from the lake. His diary says:

Christmas Day, 1882.—Gordon very ill in bed. Ashe and Wise tottering out of fever beds; I myself just about to totter in. In spite of our poor condition, we determined to have our Christmas cheer. We had a happy celebration of the Holy Communion at 8 A. M., and thought much of the dear ones at home, praying for

us and wishing us true Christmas joy. . . . I killed a kid, and Ashe undertook the pudding. As to the pudding, its drawbacks were certainly not few. The flour was musty and full of beetles; the raisins had fermented; the pudding was underboiled, and yet boiled enough to have stuck to the bottom of the saucepan, whereby its lower vitals had suffered considerably; yet a musty, fermented, underdone, burnt mass of dough was such a real treat that day that I can not remember ever to have enjoyed a Christmas pudding half so much. We felt quite cruel in denying a slice to Gordon, who was not in a fit condition for such delicacies.

Tho strength had been given Hannington to reach the lake, there at length came a day when he was obliged to confess that he could not go on. A complete physical wreck, and apparently appointed to die, he took leave of his companions with breaking heart, and at dawn on February 12, 1883, turned his face toward home. His condition is thus described by Mr. Dawson:

> Racked with fever; torn by dysentery, scarce able to stand upright under the grip of its gnawing agony; with his arms lasht to his neck lest their least movement should cause intolerable anguish to his diseased and swollen liver—the bright and buoyant figure which had so often led the caravan with that swinging stride of his, or which had forgotten fatigue at the close of a long march and dashed off in pursuit of some rare insect, was now bent and feeble like that of a very old man.

The return journey was made in safety, tho many a time it seemed as tho he would die by the way. Twice the bearers laid him down and left him, thinking him dead. But both times he returned to consciousness and crawled painfully after the caravan until he was discovered and taken up again. Yet through it all he was patient and cheerful and full of the joy of the Lord. His black men, being asked about him, replied: "Master must die; he is sure to die; but how is it master is always so happy? Black man would lie down by the side of the road and die like a sheep."

Once, however, he broke down completely. This was at the sight of the baby of Mr. and Mrs. Cole, missionaries at Kisokwe, where he stopt for a time. He says:

> The thought of my own sweet children filled my heart, and the slight hope I have of ever seeing them again came before me so vividly that I must confess to crying like a child. I rushed at the baby, and begged to be allowed to hug and kiss it. Ah! what changes are wrought out here in the wilderness. I am not one bit ashamed to own this, tho but a short time ago I should have looked upon it as the most intense weakness.

On June 10, 1883, Hannington arrived in England, and was everywhere joyfully received as one returned from the dead. Settling down to his work at Hurst as tho he had never left it, he was more successful and useful than before. Yet he was ever looking toward the mission field and praying for strength to retrieve his defeat—in Africa, if possible; if not, elsewhere as the Lord should direct. The decree of the physicians was, "Nowhere now and Africa NEVER," yet he himself was not without hope, and presented himself for examination again and again at Salisbury Square. On December 5, 1883, the verdict having been changed to *"May go anywhere except Africa and Ceylon,"* he wrote his wife an enthusiastic letter beginning as follows:

BISHOP JAMES HANNINGTON

FOUR CHRISTIAN AFRICAN KINGS AND THEIR PRIME MINISTERS

Front Row (left to right) Andereya Ruhanga, King of Bunyoro; Dandi Chwa, King of Uganda; Sulimani Edwardi Kahaya, King of Ankole; and Dandi Kasagama, King of Toro

From Berry's Life of Bishop Hannington. Loaned by Fleming H. Revell Co.

GEORGE PHILIP & SON

MAP ILLUSTRATING BISHOP HANNINGTON'S JOURNEYS

My Dear,—

Hallelujah, Amen.
Hallelujah, Amen.
Hallelujah, Amen.

Hallelujah!!!

HALLELUJAH!

And again I cry, Hallelujah!

Six months later, an eminent climatologist having given it as his opinion that he might safely live in Africa, he joyfully prepared to return. But not as an under-shepherd was he to go this second time. It being deemed advisable to place the churches of eastern equatorial Africa under a bishop, he was chosen for the office and accepted it, his consecration taking place June 24, 1884. On November 5 he sailed for Africa, expecting his wife and baby soon to follow.

Arriving in Freretown, which was to be his headquarters, the new bishop received a royal welcome. "A thousand people came to the shore," he says; "guns fired, horns blew, women shrieked, I laughed and cried. Altogether there was a grand welcome, and the moment we could get a little quiet we knelt down and thanked God."

His first work was to acquaint himself with his diocese, which covered a vast extent of territory. Within a few months he visited every station within 250 miles of the coast, and undertook an expedition to Kilimanjaro which involved the crossing of 200 miles of difficult and dangerous desert.

Returning to Freretown, sunburnt and weather-beaten, but glowing with health, the bishop now began to prepare for the journey to Uganda, where Mackay and his colleagues needed him sorely. Much imprest with the healthfulness of the region through which he had been passing, the possibility of opening up a northern route to the lake, through the Masai country — practically that now taken by the railroad—began to occupy his mind. There was, apparently, but one obstacle in the way—the fierce and bloodthirsty Masai warriors—but of these he was not much afraid.

At length, after consultation with friends and government officials, all of whom favored the project, he resolved to attempt it, and on July 23, 1885, accompanied by the Rev. W. H. Jones, a native deacon, who had been a rescued slave, and 200 porters, began the perilous journey that ended with his death. Alas! that neither he nor his counselors knew of the fear of European invasion entertained by the king and chiefs of Uganda, nor of their superstitious feeling in regard to strangers entering the kingdom from the northeast.

After overcoming innumerable obstacles, the caravan reached Kavirondo early in October, and on the 12th, leaving Mr. Jones and 150 men at Kwa Sundu, the bishop pushed on alone with 50 porters and a native guide furnished by a friendly chief. Little did he know of the danger into which he was going. Rumors of German annexations at the coast had reached the interior and greatly excited the natives, and the approach of a white man with 50 followers, through the forbidden back door at once aroused their suspicion. On reaching the village of Lubwa, chief of Usoga, the entire party was imprisoned and messengers were dispatched to Mwanga, King of Uganda, to ask what should be done with them. At first he was inclined to be lenient, but surrounded by counselors who declared the white men would "eat up

his country," he finally condemned them to death.

Meanwhile the missionaries in Uganda, Mackay, O'Flaherty and Ashe, hearing of the approach of a tall white man who had lost a thumb, knew that it must be their bishop. Every effort was put forth to save him, but without avail, and on October 29, after an imprisonment of eight days, during which he suffered greatly, he was led out and shot, and all of his men were speared save four.

The bishop died like a hero. As his murderers closed around him, he drew himself up to his full height and sent Mwanga a message. "Tell the King," he said, "that I die for the Baganda and purchase the road to Uganda with my life." Then, pointing to his own gun, he stood calmly until one of them discharged it, and then fell dead. In his last letter to the Church Missionary Society he had written: "If this is the last chapter of earthly history, then the next will be the first page of the heavenly; no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb," and now, thus early, the heavenly had begun.

Seven years later, in December, 1892, while on his way to Uganda by the same route, Bishop Tucker, Hannington's successor, discovered his remains at a village where they had been carried by the native guide who accompanied him from Kwa Sundu. Reverently transferring them to a long, tin-lined box made fragrant with sweet-scented grass, Bishop Tucker carried them to Uganda—twice a forbidden land to the martyr in his lifetime—and on New-year's day, 1893, after a solemn and impressive service attended by a vast concourse of people, laid them to rest in "God's Acre," adjoining the great cathedral on Namirembe, the Hill of Peace.

Strange and inexplicable seems the sad ending of Hannington's career. Yet God, who permitted it, makes no mistakes. Within a few weeks after the news of his murder reached England fifty-three young men offered themselves to the Church Missionary Society for foreign work, and the Baganda, for whom he gave his life, are now practically a Christian nation, ruled over by a Christian king. The latest word in the story, recently received, tells of the baptism of the son of Lubwa, his murderer, by the Rev. J. E. M. Hannington, son of the martyr-bishop.

AFRICA—PAST AND PRESENT

BY REV. J. G. VAUGHAN

A careful study of Africa will reward the diligent student, whatever may be his particular line of research. If he is interested in geography and the wonders of nature, there is opened before him a country larger than India, China, Japan and the United States combined—stretching out from north to south 5,000 miles and from east to west 4,500 miles. In this vast area are mountains, like the Kilima-Njaro, which have grown taller by 5,000 feet than Pike's Peak.

We appreciate the magnitude of Victoria Falls when we compare and contrast them with Niagara Falls. The latter dashes down a perpendicular cliff 167 feet and has a width of

3,640 feet, while the former has a fall of 368 feet and a width of 5,300 feet. In this little-known country is scenery as tropical as any found in Ceylon and as rugged as that which fights with the storms on the heights of the Himalayas.

Wandering over this vast domain are 200,000,000 people, representing nearly every known tribe of earth, and speaking something like 866 languages and dialects.

In the morning of the world's history Africa held a very important place. No one can wander among the ruins of Egypt without being awed to silence by the evidences of an ancient civilization that grew old and died before the beginning of authentic history. Four thousand miles south of Egypt a new field of research is opening to the archeologist in the recent discovery of the Zimbabwe ruins. Here are the remains of at least 500 stone cities, where the treasure-houses, forts, astronomical observatories, and slave quarters prove that the country was inhabited more than 3,000 years ago by a vigorous people. Mr. Telford Edwards, the best authority on the mines of Rhodesia, estimates that the value of the ancient output of gold at Zimbabwe was not less than $375,000,000. There is little room for doubt that the Ophir of the Bible, from which Solomon drew such vast quantities of gold, is the country known at present as Rhodesia, and that the Zimbabwe ruins mark the center of the mining operations.

Many centuries ago Africa lost step with the world's progress and came to be known as the "Dark Continent"; but the last few years have brought great changes to Africa, for the explorer, the trader and the missionary have gone to every part of that hitherto "unknown country." As a result of the onward march of civilization, "the iron horse" pulls his load of passengers and freight over 7,000 miles of steel rails into the heart of Africa, and electricity flashes the news of the world to every important center. In a short time one will be able to ride in comfort from Cairo to Cape Town. Palatial hotels for both summer and winter guests are doing a thriving business where a few years ago the cannibal roamed at will.

The Christian churches are not indifferent to the changed conditions and needs of Africa. The various denominations are increasing their force and strengthening their work. This renewed activity is coming none too soon, for Islam is making vigorous efforts to make Africa Mohammedan, and whether that condition would be better than heathenism is a question.

It is evident that Africa is again destined to play a prominent part in the history of the world. The country is a synonym for vast territory and limitless wealth, all of which is at the very door of Europe and America. Present movements indicate very clearly that the trader, explorer, and politician are all active. For the Church of God to be inactive in the presence of such opportunities would be inexcusable blindness and unpardonable sin. The sins of civilization are fast finding their way to the children of nature in the heart of Africa. The Church of God owes it to itself and to these children of nature to remove the reproach cast upon the religion of Christ by the traders.

WHY ARABIA?

BY REV. S. M. ZWEMER, D.D., F.R.G.S.

The editor of the "Encyclopedia of Missions," in an article on the unoccupied fields of the world, raises the question whether it is good mission strategy to fight against great obstacles in some of these hard fields, while other populous lands are wide open and eager for the Gospel. "Religious fanaticism," he says, "is a problem in such countries as Afghanistan, Baluchistan and Arabia, while the attitude of the state religion in Siberia, Indo-China and Tibet is an obstacle which is most serious. A serious question may be raised here; namely, the difficulties connected with all these lands, *except possibly Arabia,* where the missionary contingent is so meager and is needed so sorely in countries where there is perfect freedom of action and greater numbers without the Gospel."

The italics are ours, but why is Arabia excepted? Surely because of its strategic importance, which is second to no other land in the world today. The importance of Arabia is out of all proportion to its area and population. Its strategy is sevenfold.

I.—Geographically

Arabia lies at the cross-roads of the commerce of the world, and it was once and will soon become again the bridge between Asia and Europe, the causeway between Asia and Africa. The importance of the coming Bagdad railway, which will bring together India and England by a direct route through the Persian Gulf and the Euphrates Valley, can not be overestimated. The Mecca Railway will be completed in 1911, and with a branch to Jiddah, will greatly increase the pilgrim traffic and develop commerce in the Red Sea. Altho Arabia has a population of only eight millions, it has an area of nearly a million square miles,—four times the size of France and larger than the United States east of the Mississippi River.

II.—Politically

A writer in the New York *Journal of Commerce* recently said: "We have, from time to time, endeavored to make it plain to our readers that since the effective arrest of Russian ambitions in eastern Asia, the international center of Asiatic politics must be sought in the Persian Gulf." Arabia is the fulcrum of future politics in Asia.

The present political condition in Arabia deeply interests not only Great Britain and Germany, but France and Russia. Turkish rule exists in only three of the seven provinces, and British influence obtains along the entire coast of the Persian Gulf and the Indian Ocean. The Persian Gulf has practically become an English lake, and British rule has extended far inland from Aden, while her influence is supreme in the province of Oman.

"A foreign power," said Dr. Rohrbach in *The Spectator,* "holding the harbor of Kuweit, could close or open the entire European trade with India by the Bagdad route in the middle, at the most vital spot. To England, as soon as the Bagdad line is running, Kuweit would be, if not wholly, very nearly as important a position as the entrance to the Suez Canal. If we do nothing to stop England from holding Kuweit, we virtually renounce in the future the power to turn to our account the immense commercial and political consequences of the Bagdad route to southern Asia."

According to Dr. Rohrbach, if Germany is to seize the trade which England has hitherto monopolized, now is the time to act, before the Russian engineers have brought their railway to Bandar Abbas, whence it will undoubtedly be extended along the gulf to Bushire and Basra. He appeals to Germans to remember their diplomatic successes in Siam and on the Yangtse and take their courage in their two hands. To shrink back now from an opportunity so favorable, he urges, would be throwing away a winning card, and he concludes with the words, in emphatic type: "Kuweit must remain Turkish."

In Yemen, the rule of the new Turkish party may result in an open door for the Gospel throughout all of that populous province. Politics and missions are closely related in these days of commercial expansion, and there may be a partition of Arabia, as there was of Africa, or at least, the opening of doors closed for centuries will follow exploitation and political and commercial ambition in the neglected peninsula. We must unfurl the banner of the cross *now* in every one of the provinces.

III.—Because of Language

Arabia is important because of the Arabic speech. Some time ago a typewriter firm, in advertising a machine with Arabic characters, stated that the Arabic alphabet was used by more people than any other. A professor of Semitic languages was asked: "How big a lie is that?" He answered: "It is true."

According to this authority there are no less than five hundred million people who have adopted the Arabia alphabet, while the Arabic language is spoken by at least forty-five million. The Arabic language is growing in influence and power and is one of the great living languages of the world. The Arabic Koran is a text-book in the day-schools of Turkey, Afghanistan, Java, Sumatra, New Guinea, and southern Russia. Arabic is the spoken language not only of Arabia proper, but forces the linguistic boundary of that peninsula three hundred miles north of Bagdad to Diarbekr and Mardin, and is used all over Syria and Palestine and the whole of northern Africa. Even at Cape Colony there are daily readers of the language of Mohammed.

Arabic literature is found throughout the whole Mohammedan world, and the Arabic language, which was the vehicle for carrying Islam, will yet become the great vehicle for the Gospel in Africa and Asia among Mohammedans. The Arabs themselves say: "Wisdom hath alighteth upon three things, the brain of the Franks, the hands of the Chinese and the tongue of the Arabs." This wonderful, flexible, logical speech, with its enormous vocabulary and delicacy of expression, can only be won for Christianity when Arabia is won for Christ.

IV.—Because of the Arabs

Two religions contend for the mastery of the world,—Christianity and Islam; two races are striving for the possession of the Dark Continent, the Anglo-Saxon and the Arab. No race has shown itself so strong as a colonizing power or so intrepid in the genius of exploration as has the Arab race. The Arabs crossed Africa long before Livingstone, and had reached Canton in China in sailing-

ships twenty years after the death of Mohammed.

Physically, they are undoubtedly one of the strongest and noblest races of the world. Baron de Larrey, surgeon-general of the first Napoleon, said: "Their physical structure is in all respects more perfect than that of Europeans; their organs of sense exquisitely acute, their size above the average of men in general, their figure robust and elegant, the color brown; their intelligence proportionate to their physical perfection, and without doubt superior, other things being equal, to that of other nations.

Intellectually, they have a glorious history and literature and take second place to no other race, while for religious enthusiasm and devotion there is no people that can compare with them. If this race can be won for Christ they will do for Him what they once did for Mohammed. It is a virile, conquering race and not a dying one.

"It surely is not without a purpose," says Edson L. Clark, "that this widespread and powerful race has been kept these four thousand years, unsubdued and undegenerate, preserving still the simplicity and vigor of its character. It is certainly capable of a great future; and as certainly a great future lies before it. It may be among the last peoples of southeastern Asia to yield to the transforming influence of Christianity and a Christian civilization. But to those influences it will assuredly yield in the fulness of time." The fulness of time is now.

V.—Because of Islam

What Jerusalem and Palestine are to Christendom, this, and vastly more, Mecca and Arabia are to the Mohammedan world. Not only is this land the cradle of their religion and the birthplace of their prophet, the shrine toward which, for centuries, prayers and pilgrimages have gravitated; but Arabia is the stronghold of Mohammedanism, the center and fulcrum of this world-wide faith. Every year 70,000 pilgrims from the most distant Mohammedan lands come to Mecca, and the occupation of Arabia by Christian missions is a challenge not only to the Arabs, but to the entire Mohammedan world. In 1888 Mackay of Uganda made a strong plea for missions in Arabia for the sake of Africa; and asked that "Muscat, which is, in more senses than one, the key to Central Africa, should be occupied by a strong mission. It is almost needless to say that the outlook in Africa will be considerably brightened by the establishment of a mission to the Arabs in Muscat."

Because of its religious importance and pilgrim centers Arabia is in closest touch also with India, Malaysia and Central Asia. The influence of the Arabian Mission, since it was established, on missions for the Mohammedan world has been such that if it could point to no other results, this indirect influence would have justified its inauguration and all the years of service.

VI.—Because of Results

Since 1889 the Arabian Mission has sent out twenty-nine missionaries to the field,—sixteen men and thirteen women. During the twenty years one has been recalled and one permanently invalided, while five have gone to their reward, leaving twenty-two still on the rolls of the mission. The entire amount of money invested during

these twenty years has not been over $250,000 in the work both at home and abroad for Arabia.

The east coast of Arabia has been definitely occupied by a permanent mission plant at three stations, Busrah, Bahrein and Muscat, and three outstations. "In all eastern Arabia," says Mr. Cantine, "the dense ignorance regarding true Christianity has been enlightened, inborn; and traditional prejudices have been dispelled, indifference has given place to interest, and the aforetime Kafir, or unbeliever, has become the present-day friend."

The mission can point to a total circulation of over 62,000 copies of the Scriptures, mostly in the Arabic language and purchased by Moslems. Medical missions have disarmed prejudice and opened the way into the interior. Last year 5,784 copies of Scripture were sold, and the medical missionaries reported 29,412 patients treated.

Nine colporteurs are employed by the mission, and last year they traveled 3,530 miles in visiting 486 towns. Regular preaching services are held at all of our stations, attended by Moslems as well as Christians; and altho the number of converts is small, and there is as yet no church organization, there are those who are enduring reproach, suffering shame and the loss of property and liberty for the sake of Christ. The number of inquirers is increasing and the seed sown is beginning to bear fruit.

VII.—Because of Unfulfilled Prophecy

The future is as bright as the promises of God. There is no land in the world and no people (with the exception of Palestine and the Jews) which bears such close relations to the theocratic covenants and Old Testament promises as Arabia and the Arabs. The promises for the final victory of the Kingdom of God in Arabia are many, definite and glorious. These promises group themselves around seven names which have from time immemorial been identified with the peninsula of Arabia: Ishmael, Kedar, Nebaioth, Sheba, Seba, Midian and Ephah.

The sixtieth chapter of Isaiah is the gem of missionary prophecy in the Old Testament, and a large portion of it consists of special promises for Arabia. "The multitudes of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba (South Arabia or Yemen) shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee; they shall come up with acceptance upon mine altar and I will glorify the house of my glory. Who are these that fly as a cloud and as doves to their windows?"

These verses, read in connection with the grand array of promises that precede them, leave no room for doubts that the sons of Ishmael have a larger place in this coming glory of the Lord and the brightness of His rising. It has only been delayed by our neglect to evangelize northern Arabia. And then shall be fulfilled that other promise significantly put in Isaiah xlii. for this part of the peninsula: "Sing unto the Lord a new song and his praise from the end of the earth . . . let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains." It

is all there, with geographical accuracy and up-to-date; "cities in the wilderness," that is, Nejd under its present government; Kedar, forsaking the nomad tent and becoming villagers; and the rock-dwellers of Medain Salih! "And I will bring the blind by a way they know not; I will lead them in paths that they have not known; I will make darkness light before them and crooked things straight." The only proper name, the only geographical center of the entire chapter is Kedar.

The Arabian Mission is the only American Society at work in Arabia. The United Free Church of Scotland has work at Aden and the Church Missionary Society at Bagdad. The Arabian Mission needs more prayer, more workers, more money and will gladly furnish more information. (Its quarterly, *Neglected Arabia,* is sent free to all subscribers.) Make checks payable and ask for information from the Arabian Mission, 25 East Twenty-second Street, New York.

THE SAILOR AND FOREIGN MISSIONS

BY REV. GEO. MC PHERSON HUNTER, NEW YORK
Secretary of the American Seamen's Friend Society

The seas and the kingdom of God are vitally connected. The seven seas are the seven highways to be traversed by the evangelists and apostles of the kingdom. The way of them that publish the tidings of great joy and peace to them that labor under bondage and grope in darkness must of necessity be by the sea. Ships and sailors are God's agencies for conveying His word and His message to the work of evangelizing the world. Without ships Morrison and Taylor could not have gone to China, Carey to India, or Livingstone to Africa. How shall they go if the ships do not take them? Sailors are constantly engaged in taking their countrymen to the ends of the earth as witnesses to the Lord Christ. Sailors and missionaries are co-witnesses to the heathen as to the truth in Christ. It is one of the curious facts or providential accidents that the great maritime powers are also the great missionary powers. Nations often build better than they know. Cæsar built his military roads across the Alps and Apenines, intending them to be the highways for his conquering armies. God made them ring with the hurrying feet of the armies of the cross. So the merchant and passenger ships of England, Germany, Norway, America, and Sweden, manned by sailors from those countries, carry the missionaries, the bulk of whom are of the same nationalities. The pathfinders of history and the pathfinders of the cross go in the same ship. The gospel of grace is being hindered, illustrated or spread by the crews of the ships engaged in the work of carrying missionaries to the centers of heathenism. Nearly every great passenger ship carries a representative of the Church of Jesus Christ in the form of some missionary, teacher, or doctor going to his particular field. If the officers and crew are not sober, orderly and exemplary in their conduct, how deep is the wrong and injustice done to the missionary

and the cause of the cross of Christ, and to the principles of righteousness which it represents, when the officers and crew belie the teachings of the Bible, and nullify the preaching of the missionary by self-indulgence, open sin, and constant participation in the vices which the missionaries go to combat and uproot.

NEW SAILORS' INSTITUTE AT 507 WEST STREET, NEW YORK CITY

Outside of the positive, deep-rooted heathenism and the sinful bias of the human heart, it is no exaggeration to say that the greatest hindrance to the spread of the Gospel in India is the Englishman, and in the Philippine Islands the American. The truth of this is so well known that most missionaries, if the choice lay within the scope of their personal inclination, would prefer to work in inland stations, away from the contaminating influences of great coast cities. Heathenism is a hard problem, presenting a granite front; but heathenism plus the evil influences of landsmen or seamen from professedly Christian countries is a problem upon a problem. The Church of Christ at the present time sends ten missionaries to Bombay or Hongkong, and the shipowners send ten thousand sailors, who may, by their lives, violate the laws of God and dishonor the countries sending them, hindering the work of foreign missions; or possibly becoming helpful allies of the missionaries, an arm of the Church across the waters.

The popular conception of the sailor

does him injustice. He is not a saint by any means. Yet, contrary to popular conceptions of a sailor's relation to religion and in face of numberless

SEAMEN'S BETHEL, "CALEDONIA," AT NAPLES

limitations, sailors have played an important part in the founding of missions and furthering of the Gospel. In the story of the conversion of some of the South Sea Islands, seamen have had a creditable share. Commodore J. G. Goodenough, in 1875, was killed in an attempt to reestablish friendly relations with the heathen natives. His Christian spirit conquered his dying pains, and his missionary zeal showed itself in a deep concern for his ship company: "If I can only turn one soul to the love of God, if it were but the youngest boy in the ship, I must do it." God's love and grace he continually urged on his men, knowing the sailor's need of His grace. The story of the life sacrifice and heroism of Captain Allen Gardiner, and his efforts to reach the Terra del Fuegians and Patagonians on the inhospitable shores of South America form one of the thrilling chapters of missionary history. The blood of the sailor became the seed of the flourishing South American Missionary Society. Captain Trotter, a Christian officer of devout spirit, had an important part in the founding of the Niger Mission, associated with the name of Samuel Crowther, the slave boy, who afterward became the Bishop of the Niger. Captain Prevost, another devout Christian seaman, gave a heathen boy in the north of British Columbia a New Testament, and wrote inside,

A SCANDINAVIAN SAILOR

"From Captain Prevost, R. N., in the hope that the bread cast upon the waters may be found after many days." His venture of faith was re-

warded beyond his expectation. It was the beginning of Metlakatha, the Christian village at Fort Simpson, and the marvelous work associated with the name of William Duncan, whereby in twenty years bloodshed and cannibalism gave way to prayer and praise in churches built to the honor of the true God. Admiral Prevost, twenty-five years later, returned and saw the boy to whom he had given the Testament, and found him among the Christian Indians. "In humble faith," the Admiral wrote, "we could only exclaim: 'What hath God wrought?' It is all His doing, and it is marvelous in our eyes."

GROUP OF FIREMEN ON A TRANSATLANTIC LINER

A seaman's chaplain boarded a vessel in Cork harbor, Ireland, and sold a Spanish Bible to a sailor; first fruits of the Reformed Church in Mexico. The work of seamen in distributing tracts and Portions of Scripture on voyages can not be tabulated. The recording angels and the sailors' confidants alone know of this blest ministry. In the British Navy, the arctic explorer, Admiral Sir Edward Parry, founded in the year 1851 a naval officers' Prayer Union, and among its Sunday morning petitions is one: "That the Spirit of God may rest upon them, and that they may be a blessing to their country, as well as to the heathen and other nations with whom they come in contact." Some Christian sailors on a United States battleship were the means of founding a Sailors' Rest in Nagasaki, Japan. Father Taylor, the Boston sailor-preacher, from his pulpit throne sent the Word over the waters unto the ends of the earth. "I have been in ports," said a sailor, "where the United States was not known, but never where Father Taylor was not known." His words went to the ends of the earth. We have seen seamen in uniform conducting a gospel meeting in a "Patio" in Montevideo, singing familiar hymns, and making Gospel addresses through an interpreter. Forecastle sailors, firemen and stewards are often coming in contact

with missionaries, taking part in their services by prayer and testimony. "Lending a hand," as they would phrase it, is more common than even the shore friends of the seamen imagine. Only, with sailor-like diffidence, they do not care to speak of their efforts at mission work abroad.

THE SEAMEN'S HOME, ANTWERP

These incidents are cited to show the great power that lies in the sea forces of the Church. "Ye shall be my witnesses unto the ends of the earth" holds within its vast sweep the sailors on the sea. By the nature of his calling, and the character which sea life develops, he is peculiarly fitted to be a witness for Christ.

Ordinarily, with converts made from heathenism, hundreds of vicious associations are continually sapping the newly laid foundations of Christian character. Reverence has to be inculcated, blunt moral sensibilities to be sharpened, ethical ideals to be created; the mind is to be saved as well as the body. In the case of the seamen much work of this kind has been done. Large numbers of our sailors come out of good Christian homes, where the influences have been of the best. Foundations have been laid at home, and seamen's chaplains and missionaries can assume much that ordinarily in Christian work can not be assumed. The world freedom of sea life, if it makes for careless living, also tends to make men religious; great stretches of sea, storms, equatorial calms, constant danger, lonely watches when sailors are driven into themselves, make them peculiarly susceptible to religious impressions. Obedience is the first law of their working life. Ship discipline and the demands of a sea life, inuring the sailor to hardship and adversity, have woven and toughened the moral fiber of his character in a hard school. Reverence, the mother of all virtues, is already part of his character. He is prepared by physical suffering, and to suffer for Christ's sake is the next logical step in his mind to suffering for self and the shipowner's sake. Moreover, he is, to borrow a political phrase, a "world power." Brought to Christ in New York, a sailor may witness for Him in London, Hongkong, or San Francisco within six months. He voyages and visits places unknown even by name to landmen. His influence is felt to the ends of the earth. Diplomats represent governments and are known to the inner governing classes, but rarely come in touch with the common people. Sailors are the representatives of the common people to the common people. The native in the streets in Bombay or Shanghai gathers his

knowledge of Englishmen or Americans and is influenced by the sailors he sees in the streets. We may resent the imputation that these sailors represent England or America. But the resentment does not alter the fact that they do represent us to the masses in the great heathen cities. Governments care for the character of their representatives. It behooves the Church to chaplains in Bombay, Yokohama, Genoa, and Galveston, Texas, told of sailors from South Wales joining in the local missionary efforts, singing their hymns and heartening the missionaries by their testimonies.

The possible sea power of the Church is a force of three million sailors traveling from continent to continent as "living epistles," on board ship and

AMERICAN SAILORS AT THE STATUE OF BUDDHA, IN JAPAN

do likewise. The sailor's power, as a wandering evangelist, was grasped by Arius, the heretic of Alexandria, who propagated his pernicious teachings by the aid of the seaman. In those remote days, when ships went from Egypt to all parts of the Mediterranean, where Arius could not go the voice of the sailor went singing songs especially written to convey his teaching in popular language.

When the fires of the Welsh revival were burning in South Wales, sailors on the ships caught the divine contagion, and letters from seamen's ashore, so living that "God's way may be known upon the earth, His saving health among nations," witnessing for Christ a mobile force partially prepared for its work, lacking only the divine fire to energize and use it. Possibility is written across the forehead of every sailor. Charged with divine love, he may become a formidable and aggressive power for righteousness.

Make the merchant marine of every nation a Christian body; unite it with the naval marine, and we can have the Church on the sea allied with

the Church on the land, seeking to bring Christ to His appointed pre-eminence, so that the ships shall wait upon Him. To see the multitude of ships going from country to country dispensing the benedictions of the cross is no chimerical dream, but a vision with the divine warrant of Scripture, and it is a more hopeful task, nearer consummation than the conversion of India or China. The sound of the sailor's voice has gone out into all the earth. The message of that voice, what shall it be? God claims the sea, and in His name we claim the seaman for the world's evangelization. The conversion of the sailor and the upbuilding of his character is the work of the American Seamen's Friend Society.

THE MAHATMA AGYMYA GURU

BY E. W. WHERRY, LUDHIANA, PUNJAB, INDIA

Some weeks since some credulous people in London were startled by the announcement that their Swami lecturer from the Orient had been arrested upon the serious charge of attempted assault upon a lady, who had gone to see him in reply to an advertisement for a typist.

The description of the guru is that he is a man sixty years of age, tall and lank, drest in the gorgeous habiliments of the Hindu Swami, grave and self-possest in manner, with a voice soft and persuasive. He is a man of strong intellect, well educated in the schools of India, claiming to be an adept in the philosophies of the Hindu Shashtras, and himself a believer in the Vedanta system. As a religious teacher he says he is not merely a guru, or teacher, but that he is god, "the god of gods." Among the common people of England and America this exalted personage merely posed as "a holy man from the East." In his apartments, the landlady who seems to have ministered to his temporal wants told the applicant for service that the guru was not a man but a god; that his presence was the abode of love, and that his house was the temple of peace.

The ostensible calling of the Mahatma Agymya Guru was the establishment of a "Parliament of Truth." He had succeeded in getting recognition from some quite intelligent people in search of light from the East. What is more, he had obtained considerable financial support. How intelligent men and women in Christian countries can allow themselves to be taken in by these pretenders passes knowledge. However, these good people had a rude awakening in London, when their Swami guru was haled before the courts and, on the testimony of two of those whom he had wronged, was convicted and condemned to four months in prison with hard labor.

This man's career and blasphemous pretenses reminds us of a Hindu Swami who was interviewed by Mr. Curtis, of the Chicago *Record-Herald,* about two years ago. He too had taken apartments in New York City, and posed as a god. Aside from the illustrated article in the Chicago *Record-Herald,* nothing more was heard of him. It is probable that Mr. Curtis' article availed to change the habitat of the Mahatma, and that he found his way to another city. Was

it to London? The two personages are so much alike—both were styled "Agymya Guru" and both claimed to be "god of gods"—that their identity seems at least probable.

A study of the Hindu Swami would disclose some traits of character illustrative of the heathen Hindu with his "ways peculiar."

Swami Vivekananda was the first Hindu lecturer who became famous in America. He was introduced to American people by the late Dr. Barrows at the Parliament of Religions in 1893, and soon became famous. He was a man born of one of the lowest castes, altho he claimed to be a Brahman, who was educated in a mission college with a view to his becoming a lawyer. After spending some years in England, he went over to America to see the great Exposition. He did not go as a representative of any body of Hindus in India. He just turned up and when his presence and fluent use of English commended him to the management, he was given a prominent place on the program. He claimed to represent India, but he was a self-constituted representative. The eloquence of his addresses and the popularity which he almost immediately won made his career as a lecturer a great financial success. His fondness for beefsteak and mixed drinks, however, discredited him before long, and he found it convenient to return to India. His pretended reverence for the man who had introduced him to America was revealed in its true light when Dr. Barrows came to India as university lecturer. The Swami Vivekananda did all he could to antagonize him and on all occasions avoided him.

Another man, known, when last heard from, as Swami Dharmananda, was an adventurer of a different and more dangerous character, posing sometimes as a Christian and at other times as a Hindu. So persuasive were his eulogies of the person and work of the Lord Jesus that he succeeded in making Lord Radstock believe him sincere; and the zealous nobleman rushed into a two-column article in the London *Times,* which filled the Christian world with gladness, that at last an apostle was about to arise in India who would lead the forces of Christian evangelization on to victory. When the Swami Dharmananda returned to India, he was prominent in the meetings of the Y. M. C. A. in Calcutta, but not as an out-and-out Christian. He wrote a book, "The Yogi of Yogies," in which he praised the Christ as the greatest of all Yogies, but denounced the Christians in terms that left no doubt as to the distance between the Swami and the Christians of India. He claimed to have an immense following of educated Indians. A publishing house was advertised to handle his writings. The new cult was to be exponent of the teaching of Christ as interpreted by Swami Dharmananda. But suddenly the Swami disappeared. No one has discovered his present abiding-place.

The following letter, dated December 26, 1904, from James Monro, C.B., of Ranaghat, Bengal, will in some measure throw light upon this mystery:

"Your allusions to the so-called Swami Dharmananda lead me to write to you. It is high time that both the Christian and Hindu community should know that this man is nothing but an impostor. To Lord

Radstock he posed as an earnest inquirer into the truth of Christianity. To Hindus he figured as a stanch upholder of Hinduism, and an opponent of Christianity.

"The truth is that he is identical with Gopal Chandra Shasti, who was baptized by Mr. Manwaring, of the C. M. S., in 1896. This Gopal Chandra turned out to be a fraud. He was not, as he alleged, a graduate of Calcutta, and he was, after his disappearance from Madras (where he was being trained in the C. M. S. Divinity School), in consequence of the suspicion about him, found at Cuddalore driving a good trade as an astrologer! He was imprisoned by the Cuddalore authorities as a bad character for six months.

"This Gopal Shastri, who posed as a Brahman, is identical with one Rajendra Nath Dutt, a Kayast, or (as some say) a Sonar Benia, of Raina, District Burdwan, Lower Bengal. This Rajendra Nath, under 15 or 16 aliases, was well known to the police all over India as a swindler and a cheat, who was convicted and imprisoned more than once.

"Swami Dharmananda managed a native paper, called *Shudha*, in Moorshidabad, and in the first number of it there appears a photogravure of him. *This photogravure is identical* with the photos of Gopal Shastri and of Rajendra Dutt. I have seen the three pictures, and there is no doubt in the matter possible that they are likenesses of one and the same man.

"This impostor, then, is most cruelly deceiving Hindus, for he is a baptized Christian, and therefore to Hindus a Mlechcha. Every Hindu who eats or associates with him is liable to be turned out of caste for a year.

"Of all the statements made I have overwhelming proof. It seems to me, therefore, that the public should know that in fixing on Dharmananda as a religious teacher they are selecting a repeatedly convicted swindler and a baptized Christian under a false name. Hindus will find in him no Brahman at all, but either a Kayast or Sonor Benia.

"Yours faithfully,
"James Monro."

This exposure of Dharmananda by Mr. Monro, a civilian, who spent his official life in the Police Department, leaves nothing more to be said as to the hypocrisy of this man. The writer wonders whether it may not turn out that he is the Mahatma Swami Agymya Guru of New York and London.

The anxiety of the writer in regard to impostors of the kind just described has little relation to the missionaries in India. They are always on the lookout for them. Possibly no man of ten years' experience in India has failed to run up against one or more of these pretended inquirers and religious frauds. Anxiety is felt by missionaries when they learn that such men go to the home land, and through the credulity of unsuspecting men and women get the opportunity to spread abroad false teaching concerning the purity of heathenism and the uselessness of missionary work for the conversion of enlightened Orientals.

ANNAMESE DRUMMERS AND BUGLERS

ANNAM, OR FRENCH INDO-CHINA

BY REV. R. A. JAFFRAY, WUCHOW, SOUTH CHINA

The land generally known as Annam, or French Indo-China, lies on the southern extremity of the east coast of Asia. It is bounded on the north by the two Chinese provinces of Kwang-Si and Yun-Nan; on the west by the kingdom of Siam, and east and south by the China Sea.

The divisions of Indo-China with their populations are approximately as follows: In the north, Tongking with a population of about 11,000,000; further south is Annam with about 6,000,000; again to the south, Cochin-China, with about 3,000,000; and south and west Cambodia, with about 1,000,000; an aggregate of over 20,000,000, and to-day *not one Protestant missionary among them.*

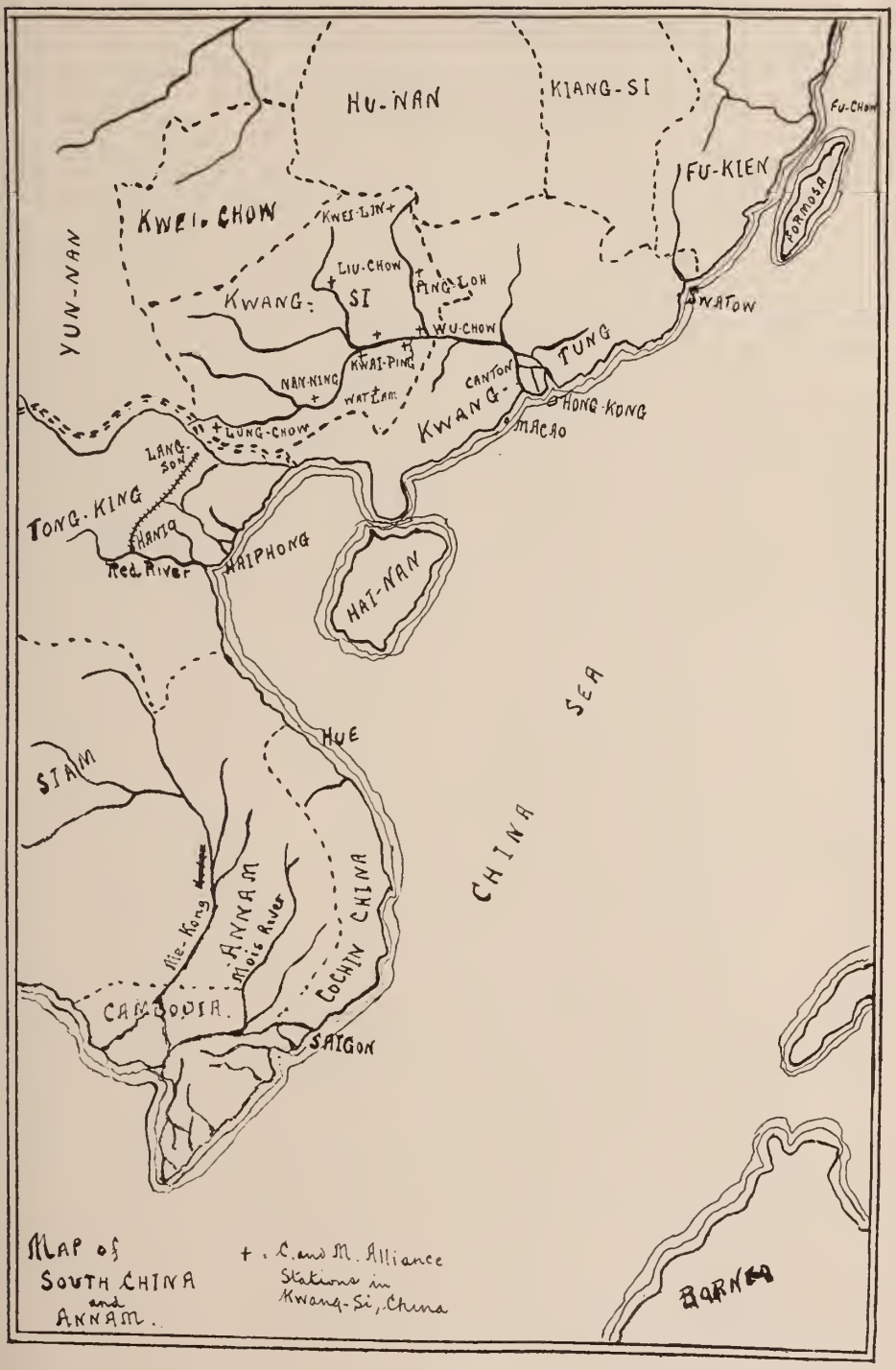
Burma and Siam have had the Gospel for nearly one hundred years; Canton province, China, has had missionaries for over one hundred, and even the inland province of Kwang-Si for fifteen; but Annam has been left to this day without one resident herald of the Cross to tell them that there is a Lord Jesus Christ who is able to save from the guilt and power of sin.

The people are in many respects akin to the Chinese, to whose government they formerly were subject. They also partake of many of the Malay characteristics and evidently form a link between these two races. The Annamese are called by the Chinese "Kauchi," which means "separated toe." The name has a singular significance and arose from an ancient peculiarity of the race, the great toe of the foot being separated from the rest to an extreme degree. As a people they are generally quiet and inoffensive, but by no means as industrious and enterprising as their Chinese cousins. They are in fact considered rather an indolent, slack and shiftless people, and are for the large part poor, as a consequence. In dress, they differ slightly from the Chinese, adopting the old-fashioned costume of the previous Ming dynasty; they wear no

queue, and do not shave the head. They are considered the least attractive of all the Indo-China races. Notwithstanding this they have, however, immortal souls, and need the blest Gospel as much as we do. Many Christian people have a kind of condescending compassion, or patronizing pity, for the "poor heathen" and consequently feel moved to do something for their salvation. Do we realize that their souls are as precious in our Father's sight as ours? that Jesus loves them, and died for them as much as for us? that we are their *debtors?* Yes, debtors even to the "barbarian," and who can tell what the "Gospel of Christ," the "power of God unto salvation" may do for even these neglected races?

The native religions of these people are Buddhism, Confucianism, Spiritism and Roman Catholicism. The first three heathen religions are practically the same degrading systems found in China and other eastern lands; and the last so-called Christian religion is of the same type of corrupt Romanism found in South America and other such countries. "Making converts" is a wholesale business. Whole villages may enter the Roman Church at once without any real head or heart knowledge of the new religion: all that is required being conformity to the outward Romish ritual. Such "converts" are not worthy of the name. The fearful darkness of heathenism is but deepened by the presence of the Papacy. The only redeeming feature is the presence of a few French Protestant chaplains, whose work, however, has been entirely among the *French residents.* At intervals during the past years there has been an agent of the British and Foreign Bible Society in Annam who has done blest work among the natives. The wonderful success of this Bible work only serves to show what might be done were regular missionary work opened up in the land.

Why is this vast field left without the Gospel light? Among the 11,000,000 of Tongking there is no Protestant missionary work being carried on at all. In the kingdom of Annam, not one Protestant missionary among its 6,000,000 of people. And so again Cochin-China and Cambodia with a combined population of probably not less than 4,000,000. Is this vast field left without the light of the blest Gospel because of its geographical position, just off the beaten track of the world's travel and commerce? This surely can be no excuse. Is it because the race is inferior and not worthy of the Gospel? See what Jesus has done for the wild and savage tribes of Africa and the islands of the seas, compared with whom the Annamese are civilized. This can be no excuse. Is it because we feel that the Romish Church is there and it is unnecessary for Protestant missionaries to go? Why then do we send missionaries to South America? A slight knowledge of the facts of the case is sufficient to prove to the true Christian that the missions of the Roman Catholic Church can not serve as a substitute for the pure Gospel of Jesus Christ. The fact that Romanism is there but adds a reason why the True Light should shine amid the darkness. Is it because it is feared that the French authorities would not tolerate the opening of Protestant missionary work? An honest attempt has never been made. Two comparatively recent events may indicate the movements of


HU-NAN
KIANG-SI
FU-KIEN
FU-CHOW
FORMOSA
KWEI-CHOW
KWEI-LIN
LIU-CHOW
PING-LOH
KWANG-SI
WU-CHOW
WATOW
YUN-NAN
KWAI-PING
NAN-NING
WAT LAM
CANTON
TUNG
KWANG-
HONG-KONG
MACAO
LUNG-CHOW
LANG-SON
TONG-KING
HANOI
Red River
HAIPHONG
HAI-NAN
SEA
CHINA
HUE
SIAM
Me-Kong
ANNAM
Mois River
COCHIN CHINA
CAMBODIA
SAIGON
BORNEO
MAP of SOUTH CHINA and ANNAM.
+ C. and M. Alliance Stations in Kwang-Si, China

the providences of God in this matter: first, the friendly relationship established between France and Britain in the past few years; and, second, the disestablishment of the Romish Church in France. That these two events will bring about a more tolerant spirit toward Protestant missions in French Indo-China by the French Government, we doubt not.

Early in the year 1899 it was the privilege of the writer to make a brief visit to Tongking from his inland station in the province of Kwang-Si, China. The object was to gain information as to conditions in that land. One incident at that time made more impression than any other, and it is typical, we trust, of the entrance of the Gospel into that great field. On crossing the border from Old China into the newly acquired land of Tongking the first stopping-place was a town called Dong-Dang. The shades of evening were fast falling as we found ourselves (a Chinese worker, chair coolies and myself) in the center of the busy market town, inhabited by Annamese and Chinese, and guarded by French soldiers. We knew not a soul in the place, and several attempts to inquire as to a place where weary travelers might spend a night of rest seemed utterly fruitless. We could get no satisfaction, or find any one who could understand Cantonese, and there seemed to be nothing of the nature of an inn in the place. Standing thus helpless in the middle of a strange town at nightfall, my thoughts turned to Him, who is an ever present help in trouble, and I lifted my heart in prayer for guidance,—"Lord, where shall we go?" When I opened my eyes I felt a distinct leading to enter the first door that presented itself—the building proved to be the native Yamen—and so I prest my way through a pair of tall doors before which we stood and went from one room to another till I came face to face with an Annamese gentleman, who proved to be the local native official. I addrest him in Cantonese, requesting to be directed to a place where we might spend the night, and to my surprize received an answer in clear Cantonese: "You may stay right here if you wish, sir," he said, "I have plenty of room." Needless to say we praised our loving Father and thanked our kind host, who at once invited us to his reception room, poured out tea and entertained us royally. We had long and earnest conversations with this man about the Gospel of Christ, the first witness we were privileged to give to an Annamese, and presented him with some Gospel Portions and some Christian literature which he could read in the Chinese character.

In connection with the work of the Christian and Missionary Alliance in the province of Kwang-Si, South China, the Lord has in the past years of steady service given a line of stations from Wuchow, on the eastern border of the province, to Lung-Chow on the western border, a distance of perhaps over four hundred miles. The city of Lung-Chow, as will be seen by the accompanying map, is situated very near the border of French Tongking. The opening of this station has been fraught with much strong and continual opposition of Satan, probably because he well knows that it is to be the stepping-stone into the unevangelized "region beyond." A work has been established there, however, and a little church organized of some fourteen Chinese.

MEMORABLE MISSIONARY DATES FOR SEPTEMBER

COMPILED BY MISS BELLE M. BRAIN

Sept. 1, 1845.—Death of Mrs. Sarah Judson.
See life of Adoniram Judson, by Edward Judson.

Sept. 1, 1901.—Death of Isabella Thoburn.
See "Life of Isabella Thoburn," by James M. Thoburn.

Sept. 3, 1793.—Birth of Dr. John Scudder.
See MISSIONARY REVIEW, June, 1909.

Sept. 3, 1847.—**Birth of James Hannington.**
See article in this number of the REVIEW.

Sept. 3, 1868.—Coronation of Ranavalona II.
See "Thirty Years in Madagascar," by Matthews; also MISSIONARY REVIEW, March, 1909.

Sept. 3, 1846.—Founding of the American Missionary Association.
See "Encyclopedia of Missions."

Sept. 4, 1802.—Birth of Marcus Whitman.
See "Marcus Whitman," by Lowry; also MISSIONARY REVIEW, September, 1902.

Sept. 4, 1846.—Death of David Abeel, China.
See "Encyclopedia of Missions."

Sept. 5, 1810.—Constitution of the American Board adopted.
See "Encyclopedia of Missions."

Sept. 5, 1851.—Death of Allen Gardiner.
See "Pioneers and Founders," by Yonge; or "Modern Heroes of the Mission Field," by Walsh.

Sept. 6, 1749.—Ordination of Schwartz.
See "Men of Might in India Missions," by Holcomb.

Sept. 6, 1839.—Birth of Samuel H. Kellogg.
See "Men of Might in India Missions," by Holcomb.

Sept. 7, 1807.—Morrison arrived at Canton.
See MISSIONARY REVIEW, May, 1907.

Sept. 7, 1808.—Samuel J. Mills organized a missionary society at Williams College.
See "Samuel J. Mills," by Richards.

Sept. 7, 1850.—Allen Gardiner sailed on his last voyage.
See "Pioneers and Founders," by Yonge.

Sept. 8, 1869.—Public burning of idols in Madagascar.
See "Thirty Years in Madagascar," by Matthews.

Sept. 9, 1840.—Death of Kho-Thah—Byu.
See "New Acts of the Apostles," by Pierson.

Sept. 13, 1801.—Birth of Eli Smith.
See "Encyclopedia of Missions."

Sept. 13, 1820.—Birth of David Hinderer.
See "Encyclopedia of Missions."

Sept. 13, 1876.—Signing of Chefoo Convention, which opened Inland China to missions.
See "These Forty Years," by F. Howard Taylor.

Sept. 18, 1882.—A. C. Good sailed for Africa.
See "A Life for Africa," by Parsons.

Sept. 19, 1853.—Hudson Taylor sailed for China.
See MISSIONARY REVIEW, September, 1905.

Sept. 20, 1871.—Martyrdom of Bishop Patteson.
See "Bishop Patteson," by Jesse Page.

Sept. 21, 1795.—Founding of the London Missionary Society.
See "Encyclopedia of Missions."

Sept. 21, 1833.—Justin Perkins sailed for Persia.
See "Encyclopedia of Missions."

Sept. 22, 1812.—Birth of S. Wells Williams.
See "Old-Time Student Volunteers," by Trumbull.

Sept. 22, 1884.—Arrival of Dr. H. N. Allen (first resident missionary) in Korea.
See article in this number of the REVIEW.

Sept. 23, 1828.—Founding of Rhenish Missionary Society.
See "Encyclopedia of Missions."

Sept. 23, 1837.—Birth of Joseph Rabinowitz, of Russia.
See MISSIONARY REVIEW, January, 1894.

Sept. 24, 1855.—Griffith John arrived in Shanghai.
See MISSIONARY REVIEW, June, 1905.

Sept. 28, 1834.—First Protestant sermon on the Pacific Coast preached by Jason Lee.

Sept. 29, 1819.—Ordination of Hiram Bingham and Asa Thurston, of Hawaii.
See "Encyclopedia of Missions."

Sept. 29, 1883.—Baptism of Pandita Ramabai.
See "Pandita Ramabai," by Helen S. Dyer.

Sept. 30, 1816.—Ordination of Robert Moffat and John Williams.
See any Life of Moffat or Williams.

Sept. 30, 1874.—Fiji Islands ceded to Great Britain.

A Suggested Program on James Hannington

1. *Scripture Lesson:* 1 Sam. xxx.: 1–10, 21–25. Verse 24 is called "Hannington's text." He preached his farewell sermon from it, May 16, 1882.

2. *Hymn:* "I am coming to the Cross."
This was Hannington's favorite hymn.

3. *Quotation:* "Africa must be won for Christ."—*James Hannington.*
To be used as a wall motto and memorized.

4. *Readings:* (*a*) Personal Attentions from the Natives. (*b*) Killing a Lion's Cub.
See "Peril and Adventure in Central Africa, Being Illustrated Letters to the Youngsters at Home," by James Hannington. (*a*) will be found on pages 43 to 45; (*b*) on pages 62 to 65.

THE IMPORTANCE OF EDUCATIONAL MISSIONS IN CHINA

BY REV. F. W. BIBLE, HANG CHOW, CHINA
Missionary of the Presbyterian Board

Missionaries and students of missions generally agree that the educational movement in China is a very important factor that will increasingly create new conditions and problems in missionary work. This new movement finds expression in an entirely new attitude toward the intellectual life of the West. This leads the Chinese to attempt to absorb and assimilate the great mass of knowledge which has been accumulated by the Western world during the past five hundred years.

The intensity of this desire is illustrated by the recent student migration to Japan, where 15,000 Chinese took up their studies two years ago. This craving for the New Learning is not confined to any section or class. By government action and private enterprise, schools are springing up all over the empire.

This means that the educational side of mission work is under the set of conditions so new that the old problems are fundamentally altered. The most evident missionary response to the changed conditions seems to be an increased emphasis on educational work.

Some missions which have done little or nothing hitherto in this line are opening schools on an extensive scale. The older schools, almost without exception, are seeking more land, new buildings, and better equipment. In several instances extensive endowment is sought.

The Canton Christian College and the Yale University Mission and the newly launched Harvard Mission are representatives of purely educational and non-sectarian missions coming as a response to the new conditions.

There can be little doubt that these plans for progress in educational lines in China far exceed anything in missionary enterprise.

The growth of the church membership in China has been very gratifying and has given a much larger Christian constituency for whom education facilities must be provided by the church, and the increased membership calls for an immediate increase in the number of ministers, teachers and evangelists trained in Christian institutions.

The prevailing tone in the comments on the educational situation points to some aim much beyond this, tho not in the least ignoring its vital importance.

Apparently the missionaries in China as a class have become conscious that there is in progress one of the most profound and far-reaching intellectual movements of the world since the Revival of Learning.

The lack of Chinese schools capable of supplying the education desired by enormous masses of young people and the financial inability of China to send more than the merest fraction of her students to Western lands, has brought about an opportunity unique in the history of Christian missions. This is an opportunity to dominate the new intellectual life of China with a distinctly Christian influence.

Let me explain by approaching the situation from the other side. China will ultimately acquire and assimilate the store of knowledge which Western nations have long called their own.

If this knowledge is acquired chiefly in Chinese government or private schools which are only now coming into existence or in Japanese universities, it is almost certain that the achievements and learning of the West

will be persecuted as independent of or divorced from, or perhaps antagonistic to the religion of Jesus Christ.

This has been largely the case in Japan, and means that the atmosphere would be certainly agnostic if not actually atheistic. As Confucianism, whose influence will have to be reckoned with for many generations, is essentially agnostic, there would be a condition peculiarly fitted to produce a type of mind well informed but closed to truth which is found in the realm of religion. This statement is not merely from the missionary viewpoint, but is true from any "Christian view of God and the world." It would be absolutely disastrous to China and of untold danger to the rest of the world. China would thus accept as the whole realm of truth a portion from which one of the largest and most important sections has been eliminated. All her thinking would be on premises so incomplete that her conclusions would be false.

It would be an effort to build a splendid arch without the keystone.

Since we of the West are responsible for the awakening of China, our gift would not be thus the gift of life, but the gift of a power which might be more destructive than helpful.

It is hoped that the Christian colleges and universities will offer Western knowledge, including science, literature and art, more fully than in the government schools, but that these will be offered as related to God and the influence of Jesus Christ.

The term "Christian" prefixt to a school would indicate not narrowness but breadth.

The Christian schools in China, by taking a correct attitude toward science, should insist that the elimination of the religious side of life makes a narrow not a broad intellectual life.

We must admit, however, that for the present at least non-Christian Chinese students will not come to us because of this broader type of education.

The Christian element in mission schools will be a deterrent instead of an attracting power for many Chinese for some time to come.

In one most important line — the teaching staff—there can be no question of the superiority of the Christian school.

The numbers of foreigners in government schools, aside from military schools, is so small as to be negligible. The missionaries engaged in educational work are as a rule much more thorough masters of their subjects than the Chinese teachers, and the same is probably true of the Japanese teaching in China. This general superiority over the Japanese is increased by the fact that most missionaries teach in the Chinese spoken language, while many of the Japanese, unfamiliar with the spoken language, teach chiefly by the written character. The Chinese, who form the great bulk of teachers in non-Christian schools, are at the added disadvantage of knowing little or nothing of the art of teaching.

To cap all, most of the capable teachers who are graduates of Christian schools have accepted positions in Christian schools.

This supremacy can not be maintained without effort, and we must send out more men for educational work. This probably means that an increasing proportion of educational missionaries will not be ordained men.

The immense population of China calls for a very large number of lead-

ers. The Christian institutions to-day are able to draw the men who will make leaders, but there are not sufficient facilities to train them.

The missions are vainly attempting to meet the emergency. The many union movements now in prospect or in operation are strong factors.

But in the home land the leaders of the Church must not lose sight of the fact that the Christian schools in China must have lands and buildings on a large scale and at once. The mission boards, at work in China, all have one or more definite projects under way, and the situation ought to be an appeal to men and women of means to found or to help some institution to carry on this work. This then is the pressing problem — money for buildings, land and equipment and men to man them.

In a mission land such as China, where the Christians bear such a small proportion to the whole population, it is not too much to say that a school is a failure which is not leading a very large proportion of its graduates to accept Christ, is not furnishing a fair proportion of them as ministers, evangelists and teachers in Christian schools; is not impressing the sense of obligation upon its Christian graduates to become active, earnest Christian workers, and is not maintaining in the student body a wholesome Christian atmosphere.

In Christian schools in China for the past ten years there has been more failure in supplying men for evangelistic work than in any other particular.

In order that the splendid record of many schools may be continued, it is necessary that the educational work be kept in close touch with the preaching of the Gospel to the masses of people. The students of missionary colleges will respond chiefly to the example of the teachers.

The great need for thoroughly trained teachers from the home land can never be met by the appointment of men who are educators only. The most capable teacher of chemistry in the United States would not be qualified to teach in a mission college unless he was deeply imbued with the conviction that the chief work of missionary schools is to help in what has been called the naturalization of Christianity in China.

It is encouraging to note that the leaders realize the serious nature of the problems in China. The plan is to give to China, through the agency of the missionary colleges, a class of capable trained leaders whose lives will be dominated by genuinely spiritual principles. God's stewards in the home land can safely give generously with the fullest confidence that their gifts will help the progress of God's kingdom. The great human problem in the missions of China is the prosaic but important one of getting money to take advantage of the opportunities.

THE CHINESE NATIONAL C. E. CONVENTION

BY MRS. EMMA INVEEN UPCRAFT, SHANGHAI

On the morning of May 26th, the Ningpo and Shanghai delegates, bright-faced boys and girls, older men and women, arrived in rickshas at the station of the Shanghai-Nanking Railway. Wheelbarrows full of luggage, bedding rolled in matting, bamboo lunch-baskets, and nondescript bundles in blue bandannas were piled up on the ground of the open waiting-room, while "C. E." receipts were exchanged for red paper railway tickets.

A man walked from group to group. "Please, will you have a badge, a gift from the Religious Tract Society?"

Nanking, the "southern capital," is always full of interest to the tourist and visitor, but of far more interest to the missionary.

Schools for boys and girls, of all grades up to the university, Bible schools for women, Union Theological Seminary, Union Nurses Training School and a large medical work, in addition to the evangelistic work, are some of the features of the Lord's work as prosecuted by the Presbyterian, the Methodist, the Christian and Friends' missions, all American societies.

The Chinese mat tent on the Methodist University campus, which had been erected for the "Goforth meetings," was filled at the opening meeting of the C. E. Convention, Thursday morning, the men and boys on one side, the women and girls on the other, Dr. G. F. Fitch, president, in the chair. We contrasted the present-day opportunities with the early days when Christians were few in number and travel very difficult. "Now the railroad makes it easy and less expensive to move from place to place, and Christians are more numerous; hence such a gathering of young people is no longer impossible." In the new spirit of oneness pervading the Christian body, truly the old Chinese saying, "All within the four seas are brethren," finds a fulfilment the an-

THE BADGE OF THE CONVENTION.
The Chinese Characters Signify Chinese Empire.

cient sage never dreamed of. It is not difficult now to believe that some day China will also have one intelligible spoken language.

A full four days' program did not seem to stagger the crowds that filled the attractive much-bebannered tent. It was estimated there were over 400 delegates and visitors outside the Nanking district, coming from twelve provinces. The average attendance was about 1,100, the highest attendance at one meeting 1,400. Number of young people's societies of all names represented 475, with a total membership of over 6,000.

A young Nankinese did credit to his training in a mission school, translating the most difficult sentences with ease and promptness. He rendered this service four times one day to the great delight and profit of his hearers. There were almost as many variations

in the Mandarin dialect as there were speakers, but a large proportion of the audience understood Mandarin more or less. Mr. Wei, the delegate from Canton, spoke in perfect English, poetical at times, and was interpreted by a missionary into Mandarin Chinese! Rather an amusing reversal of the natural order!

Two unique sessions were those devoted to the Junior C. E. and "What Has C. E. Done for the Women?" At the first meeting apparently all the pupils from all the missions in Nanking turned out in full force. The little folk delighted all with their sweet rendering of good old-time children's hymns. Mrs. Strother told of junior work in the United States, and especially of her own society in St. Louis. A Chinese young lady teacher in Nanking gave a clear, well-thought address on "What More Can Be Done for Juniors in China?" She was followed by a young girl of seventeen from Ningpo. The fact that young girls can and do, without hesitation and in modest unconsciousness, speak from a platform to a mixed audience is proof, not only of the liberation of woman in China, but that the Spirit has fitted some for special service. This fact was manifest also at the special woman's meeting held in the beautiful new chapel in the Friends' Mission. A symposium on "What C. E. Has Done for Woman" was conducted by Miss Kelley of the Christian Mission. Some dozen or more women and girls, in various dialects and from many parts of China, gave five-minute talks.

But to many the cream of the speaking was found at the early morning "Quiet Hour," when, from six o'clock to seven, Miss Dora Yü led from 500 to 600 people in prayer and meditation on the deep things of God. A quiet, unassuming, modest, womanly girl, led and taught by the Spirit, she has been God's channel of blessing to a multitude of women and girls into a newer and higher life. May God raise up many more like her!

Sunday, the last day of the convention, was full of good things, ending with an evening service that will live long in the memory of many. "What Lessons Have I Learned at This Convention?" was responded to by the men, often several speaking at once. For a time it seemed as tho the men had the monopoly, but when the chairman turned to the women's side there was instant response from a great many. Clearly, tenderly, earnestly, humbly, with divine wisdom, did Mr. Li lead the listening multitude in the step of rededication, of surrender to the spirit, of willingness to be led and taught by Him and to be faithful in daily prayer and study of the Word. Probably two-thirds of the audience responded, without pressure. It was marvelous. Mr. Li led in a closing prayer. Then all sang "God be with you till we meet again." The convention adjourned to meet for its eighth session in Peking, the "northern capital."

THE RENTED PREMISES OF THE TRIPOLI BOYS' SCHOOL, SYRIA

THE CHINESE CHRISTIANS AT A REVIVAL SERVICE IN THE CHINA INLAND MISSION COMPOUND, NANKING

THE BOYS' SCHOOL AT TRIPOLI, SYRIA

BY REV. W. S. NELSON

One of the marked things in the development of life in Syria in recent years has been the steady advance in self-support and the growing demand for education in American schools. Northern Syria has always been a simple district, with plain standards, and a ready attention to religion. The people are, on the whole, poorer than in other sections, but more self-respecting and independent, and the mission work among them has been more interesting and more successful. I refer to the portion of Syria lying north of the railroad connecting Beirut with Damascus, a region seldom invaded by the tourists. This latter fact has been usually considered as a benefit rather than otherwise, for there are certain difficulties always found in the wake of the tourist parties.

Much has been said about the changes to be anticipated as a result of the revolution of 1908 in Turkey. It is too early to speak dogmatically in detail. There can be no doubt, however, that the new attitude of Turkey and Turkish Mohammedanism to the outside world calls for a most earnest and watchful response on the part of Christian America. A new era of material and commercial development is already in sight. Closer and more friendly intercourse is sure to open up new opportunities for influence, and we must be ready to use them in the best way. It is already apparent that Mohammedans are more ready to read Christian books, and we must have them of the best kind now that the restrictions on publication are at an end. They are also ready to attend evangelical worship as never before, and our churches must be adequate to the new demands upon them. They will seek our schools also, for whatever may be the development of government schools under the new régime, they will always need and are sure to seek the schools they have learned to trust.

Tripoli is assured of a new position of importance commercially, for it is destined to be the Mediterranean terminus of the long-expected short route to India. In a very few years a line of 1,000 miles will cross from Tripoli to the Persian Gulf, solving one more of the great problems of world communication. Tripoli is the only logical and feasible point from which to build this line. There is no engineering obstacle, the highest elevation being but 1,800 feet above sea-level, and all grades easy. The country is a rich agricultural district, capable of great advancement and assuring a large business.

In 1904 a boarding school for boys was opened in Tripoli, and has met with great favor and marked success. It was necessary to begin on a practically self-supporting basis, and in this success has been achieved. The first year gathered 32 of the most loyal, eager lads it has ever been my pleasure to see together. The premises were inadequate and unsuitable. The second year, in larger premises, 62 boys were instructed. The third year found 75 and the fourth year 83. Each year something was done to improve the equipment and work of the school, and each year closed with a clean balance-sheet, and all bills settled on a self-supporting basis. Mission funds were not drawn upon for anything beyond the salary of the mis-

sionary in charge, and a part of the rent of the school premises. In short, it was demonstrated that the people would support the school, if it merely had a house of its own.

The owner of the rented premises notified us that he would not renew the lease, which runs until early in 1910. It became necessary at once to open a campaign to secure a building fund. The writer was authorized to do this from special sources, so as not to interfere with regular Foreign Mission contributions. It was the panic year. It was Presidential election year, and all the outlook was discouraging—but it *must* be done and done *at once*. On the most conservative and economical plan, it was estimated that we must have $30,000 to provide for a school of 100 boarders. That means an average of only $300 for each boy, and is surely not a large sum to secure the education of one boy each year so long as the school shall last. About half the sum has been raised, and it is very important to secure the rest before the writer's return to Syria in May. Money or pledges may be sent directly to him or to the treasurer of the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York, designated for the Tripoli Boys' School.

We have besought the Lord long and earnestly to open for us the door of access to Mohammedan lands. Now He has given us one opportunity. It is for us to manifest our faith and courage by pressing forward promptly.

PUPILS OF THE BOYS' SCHOOL, TRIPOLI, SYRIA.

ISRAEL AND ISLAM*

D. M. PANTON

Four facts of profound prophetic significance confront us to-day. The first fact is the alliance of Israel and Islam. Israel from the first recognized Mohammed as a true prophet to Arabia;† and Islam—if the startling words of Dr. Zwemer are correct—"is nothing more nor less than Judaism plus the apostleship of Mohammed."‡ But mutual tolerance is now ripening into open alliance. Surrounded by the high Moslem prelates of the Turkish Empire, the Sheik-ul-Islam, the supreme Mussulman in Ottoman lands, recently addrest the chief rabbi of Turkey thus: "The principles of our religion coincide with yours. I wish that no barrier should any longer exist between Mussulman and Jew, and I am anxious that they should love and help one another like brothers. Promise me that you will help to this end; you may rely upon my cooperation."° The momentous significance of the alliance becomes obvious when it is realized what Islam really is. "Islam," says Mr. Gairdner, of Cairo, "is the only one of the great religions to come after Christianity; the only one that definitely claims to correct, complete, and supersede Christianity; the only one that categorically denies the truth of Christianity; the only one that has in the past signally defeated Christianity; the only one that seriously disputes the world with Christianity; the only one which, in several parts of the world, is to-day forestalling and gaining on Christianity."

The second fact is that Islam is a great missionary religion. Within fifty years of its birth it had swept the African churches out of existence, and threatened the last strongholds of the Christian faith; within a hundred years it swayed an empire vaster than that of Rome. Dormant for several centuries, an aggressive revival is now passing over Moslem lands. No Christian apologetic is published in the East without being at once met by a clever Mohammedan reply. In Burma within ten years Islam has increased by thirty per cent.; in Bengal it has won over 2,000,000 converts—half as many as the entire Christian gain (roughly computed) throughout the nineteenth century. It is sweeping Central Africa like a prairie fire. "When I came out [to northern Nigeria, a province of some 10,000,000 souls]," says a missionary, "there were few Mohammedans to be seen; now, at the present rate of progress, there will scarcely be a heathen village uncaptured by Islam by 1910." It has even turned its missionary propaganda on England. A mosque at Liverpool, and another at Woking, are soon to be supplemented by a central Mohammedan mosque in London. A solid phalanx of 230,000,000 souls, with ever-expanding fringes, implacable, convinced, and intolerant, confronts the Church of God. "It is a fight for life," says Dr. Post; "and we must Christianize these peoples, or they will march over their deserts, and they will sweep like a fire that shall devour our Christianity and destroy it."|

The third fact is that Islam is a second-advent religion. "Jesus," says the Koran (Sura xliii), "shall be a sign of the approach of the last hour": descending as a mighty Moslem prince, he is to officiate in place of the Imam in the mosque at Jerusalem, and slaughter all but Moslems. Already Islam is growing sensitively apprehensive to the approach of a claimant to divine honors. Mosques are to-day erected in Brooklyn and New York,

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* A remarkable paper, originally published in *Trusting and Toiling*, hut too important to be allowed to escape notice.

† "Jewish Encyclopedia," art. "Islam."

‡ "Islam," p. 17.

° *Daily Telegraph*, September 5, 1908.

| It is, however, a happy fact tbat in Sumatra 16,000 ex-Moslems are organized in churches, and 22,000 in Java. For every high-caste Hindu, 5 Moslems yield; missionaries are planted in every Mohammedan city of 10,000 inbabitants; the Bible speaks in every language of Islam; and no Mohammedan country is without its converts and its martyrs.

where Abdul Abbas, who calls himself the Glory of God, is worshiped as the Savior by more than a million Mohammedans throughout the world. Predicted as coming by a forerunner in 1844, he is worshiped as the Incarnate Son of God; and "he is literally continuing," so says Mr. A. P. Dodge, the chairman of his New York Council, "all the works of Christ, and actually fulfils all the prophecies and revelations respecting the second coming of Christ 'at the right hand of the Father.'"* But most significant is the essential unity of Islam with the approaching world-wide worship organized by the false prophet. For (1) the Arabian prophet also bears the Scriptural stigma of an Antichrist. "God the eternal," he says, "begetteth not, and he is not begotten": "this is the Antichrist," says John, "even he that denieth the Father and the Son" (1 John ii, 22). Also (2) Islam, in close resemblance to one of the most peculiar characteristics of Antichrist's worship, is a system of a prophet without a priest. "Islam," as a London Mohammedan recently wrote, "recognizes no priesthood, no doctrine of atonement, no redemption, no original sin." Moreover (3), the spirit of Mohammedan conquest finds close analogy in the murderous persecutions (Rev. xii, 15) of Antichrist's most powerful emissary. No fiercer religion ever devastated the world; and, deep beneath the smooth words of a diplomatic civilization, smolder the ancient fires. "Attack them," says the Koran (Sura ix); "God will punish them by your hands and will cover them with shame." Finally, (4) in both cases the inspiration (Rev. xiii, 2, 12) is diabolic. "The inspiration," says Mohammed, who attempted suicide in order to escape from the spirits who obsessed him, "rends me, as it were, in pieces; the hair of my head is white from its withering effects." "It may well be," as Sir William Muir remarks, "that a diabolical inspiration enslaved the heart of Mohammed."

The last fact is approaching crisis. Critical ravages in the sacred literatures of both religions are sapping the slender barriers that divide, and both Israel and Islam, awaking from age-long torpor, are slowly turning their faces toward the apocalyptic catastrophe. "Daughters of Jerusalem"—our Lord's words are approaching ominous fulfilment—"weep not for me, but weep for yourselves, and for your children"—Jews to the latest generation; "for if they do these things in the green tree, what shall be done in the dry?" (Luke xxiii, 28.) The withered fig-tree is unconsciously preparing for the reception of Christ's supreme foe. "They desired," said Dr. Lippe, in opening the first Zionist Congress, "to return in a peaceful manner with the consent of the Sultan. They would look upon His Majesty, if he would accept them, as their Messiah." It is most significant that Napoleon, who convened the Sanhedrin for the first time since the fall of Jerusalem, and left among his papers plans for the rebuilding of the Temple, also contemplated, in his dreams of an Eastern empire, presenting himself to Islam as the Moslem Messiah; even as Mohammed also first presented himself to the Jews as their Messiah—abortive forecasts of a dual feat of Antichrist. "I am come in My Father's name, and ye received Me not: if another shall come in his own name, him ye will receive" (John v, 43). It is reported that a Galician rabbi has solicited the good offices of King Edward with the Sultan to secure the rebuilding of the Temple on Mount Moriah on the present site of the Mosque of Omar. The dreaded prince with whom Israel, negotiating from a rebuilt Temple, will make a brief and disastrous covenant (Dan. ix, 27), must soon rear his blasphemous head in the Holy of Holies (2 Thess. ii, 4), and provoke the sharp agony of Jacob's Trouble (Jer. xxx, 7).

* MISSIONARY REVIEW OF THE WORLD, May, 1906.

ISLAM AND CHRISTIANITY IN AFRICA*

A SERMON BY THE LORD BISHOP OF SALISBURY

An able writer on missionary subjects, who is himself an African traveler of some distinction, ventured thus to prophesy in the year 1900: "There can be little doubt that before the close of the coming century heathenism will be practically extinct in the continent of Africa. The whole population will be either nominally Christian or nominally Mohammedan."† This is a very bold prophecy, seeing that it concerns some 200 millions of people, spread over a vast continent, extending irregularly over some 70° of longitude and an equal number of degrees of latitude, of which the equator forms very nearly the central line. I should doubt whether the eight years which have since elapsed have brought it perceptibly much nearer fulfilment. Yet the prophecy has this much of likelihood in its favor, that few of the difficulties which prevent rapid conversion elsewhere are to be found in Africa. There is much both in Christianity and Islam to attract the African, and little in him either of natural bias or inherited prejudice to obstruct conversion, provided that the missionary be content with rather superficial success.

Speaking of African races generally, there is no great system of recognized religious teaching in possession of their hearts and controlling their lives. There is no long history behind them of native civilization, with its heroes and triumphs, its great sovereigns and teachers, its literature and art, to encourage them to resist a foreign influence. On the contrary, the negro has a tendency to accept the teaching and imitate the example of lighter-colored races. When we ask, what sort of teaching or example is likely to appeal to the moral and mental endowments and the religious temper of the average African, we conclude that it is more likely to be Christianity or Islam than any other form of belief. The negro is practical in a high degree, and his practicality includes a perception of the presence of God in the world and a sense of need in regard to Him. He is much more likely to accept a practical and definite creed like that of Christ or Mohammed than any form of dreamy pantheism or scientific materialism. The very defects of his character and endowments will save him from what are temptations to the Hindu on the one hand, or the Chinese and Japanese on the other. He has no love for abstract speculation, for idle thinking. He loves, indeed, to sit idle, but in order to talk and laugh and be merry. He is very unlikely to push forward the limits of human thought by speculations on the being of God or the destiny and personality of man. Nor is he, as far as I can gather, one to make practical scientific discoveries, and to enlarge man's insight into, and control over, the processes and forces of nature.

But he is by no means without qualities which may create a very powerful religious character. These qualities have recently been well summed up by Archbishop Nuttall after his long experience of the Christian negro in Jamaica and the West Indies, in his contribution to the recent book, by seven bishops, "Mankind and the Church." He speaks of the negro race and its religious endowments under five heads. They are:

(1.) Realizing the personality of God and the objectivity of the divine manifestation. Cheerful acceptance of all providential arrangements as the acts of a wise and loving God. Old Testament religion in a Christian form.

(2.) The emotional element generally in the presentation of truth, and the experimental realizing of it.

(3.) Musical tastes of a particular kind, and the emotional expression of religious ideas in music, in song, and in worship.

(4.) The social element. The sense of brotherhood in the Church. Taking an active personal share in the services of public worship, and in the actual work of the Church. Supporting the Church financially. Community in

*From *The Church Missionary Review.* †"Nigeria," by C. H. Robinson, p. 190.

service and sympathy in affliction, and in joy as well as in sorrow.

(5.) A strong appreciation of the authority of the Church and recognition of the value of its disciplinary arrangements.

Such qualities as these make the negroes in whom they are developed a great power for good, where they are led by sympathetic and wise teachers. They are always, it seems, at their best when led by strong men of another race, even if it be only slightly superior to their own—as is the case with the Hausas, who are led by the Fulahs. Further, the negro race is by no means a decaying race. It has, on the contrary, immense vitality—and it exhibits a very persistent type, as we see by the pictures on old Egyptian tombs. It has been made by God to be a powerful factor in the world and in the world's progress. But its progress can only come in union with Christianity. If it became Moslem in religion and civilization, its development would, after one upward bound, be permanently arrested. Nor is it easy to estimate the mischief which a Moslem Africa might do to the civilization of Europe, especially in the Continent itself. If the negro races, as a body, were enlisted under the standard of Mohammed, they would fight for a black and brown Africa with much greater chances of success than the native races of that Continent have ever fought before. Success in Africa would mean a revival of Moslem courage in Europe and India, and such a disturbance of the peace and happiness of mankind as would surpass, in my opinion, any other that can be imagined. Many have dreamed of a "yellow peril" in connection with the Far East; but that, if it ever grew to reality, would be a peril from naturally peaceful and trading nations. The curse of Islam is that it has no power of government but the sword, and no true love of the arts of peace, or ability to foster them. Its religious system is loveless, its morality very largely tinged with selfishness. The defects of Islam, as a governing power, can hardly be better studied in detail than in Lord Cromer's most remarkable volumes on "Modern Egypt."

Yet there is an active propaganda going on from the University of El-Azhar at Cairo and from other centers. The missionaries are brave, tough and wiry men, accustomed to hard fare and long journeys, Apostolic in their lightness of equipment, absolutely convinced that their religion is unique in its righteousness, and pressing its claims with great zeal and devotion.

And there is much in Islam itself, both on its good side and its bad side, to make it more acceptable to the black races than Christianity. Besides which there is a much closer racial affinity between the brown and the black than between the white and black races. Brown and black intermarry and fuse much more readily; and this opens the upward road to power in a Moslem country much more easily than in a Christian one. The danger, therefore, is a very real and a very terrible one.

There are three points in the creed of Islam which appeal to human nature on its better side. They have been well, and even eloquently, described by Bishop Lefroy, of Lahore. The first is the outspoken acknowledgment of a personal God, of His existence and majesty, and His concern with every action of mankind. The word Islam, the name of the religion, means entire surrender of the will to God. Its professors are Mussulmans or Moslems—those who have surrendered themselves. Every act that they do is supposed to be prefaced with the words, "In the name of God the merciful, the compassionate." Thus life is penetrated by the sense of the presence of God, which a Moslem acknowledges by public acts of devotion more readily than the Christian. In the second place there is the whole-hearted belief that God has spoken to man, that He has revealed Himself in the Koran. This is

more prominently asserted in the Moslem creed than the inspiration of the Bible is in the Christian creed. We say, indeed, of the Holy Spirit in the Nicene Creed that He "spake by the prophets." But we do not say this creed nearly so often, nor do we mean by it so direct an assertion of infallible teaching, as Moslems do in their short formula so constantly repeated: "There is no God but God, and Mohammed is the prophet of God." Thirdly, there is the great truth of the brotherhood of believers, which is very natural to the negro races, and is especially welcomed by them when preached by a stronger and superior race. It lifts them up into fellowship with their teachers. It gives them a sense that believers are God's people, and so closely united in one body with common interests. These three tenets are full of attractive power.

Again, Islam does something tangible for those who embrace it as a better creed than idolatry. They make one great upward bound. Islam has suppresst cannibalism and human sacrifice; it has removed many of the coarser features of idolatry and priestcraft. It has profest to enforce "total abstinence" and to abolish gambling. It inculcates the three positive duties of almsgiving, fasting, and prayer.

Unfortunately, this is nearly all that can be said in its favor, and its negative results, and its injurious effects on character are after a time more manifest than its first upward tendency. It produces a hard, loveless, and fossil temper. It puffs up its votaries with unreasoning pride and arrogance, especially those of them who come from a supposed inferior race. It destroys their sense of sin, and their feeling of the need of atonement, which often existed in a perverse way beneath their idolatries. This I remember learning from that great missionary Bishop Steere. It not only does not check the lust of the flesh, but it embodies it as part of its system of conquest and slavery. Among its precepts about women (some of them at the time intended as reforms), is the following: "Ye are also forbidden to take to wife free women who are married, except those women whom your right hands shall possess as slaves. This is ordained you from God. Whatever is besides this is allowed you; that ye may with your substance provide wives for yourselves" (Koran, Sura iv., 28 foll.). Thus a Moslem is authorized to carry off another man's wife in war and make her his slave, and to buy as many other women as he likes and add them to his harem. Moslems also have generally, in practise, accepted slavery, of men as well as women, as part of the system of society ordained by God, and have been the chief promoters of the trade.

Unfortunately these evil characteristics, with the partial exception of the system of slavery, are attractive rather than repellent to the natives of Africa. It is also, apparently, the case that the objection which they have hitherto felt to Arab leadership, because of the slave-raids and slave-trade which it involved, is now disappearing with the disappearance of the trade.

Hitherto, those of them who have thought at all deeply have hated Moslems as authors of their misery. But now that Europe will no longer tolerate the trade, the missionaries of Islam are growing more welcome. And they seem to make but few demands upon their converts. As a very competent witness states, Islam in East and Central Africa "offers the highest sanctions of religion to the lowest forms of human conduct. Its greatest achievement is social respectability; its chief failure lies in the absence of self-restraint in the individual." The precept, for instance, condemning liquor is apparently not enforced in those regions, and public conformity is all that is required both as to superstition and self-indulgence of almost all kinds. No change of heart is even aimed at in conversion. We can not, therefore, be much surprized at the progress of Islam in Africa, even in its most remote parts.

What is surprizing is the comparative slowness of its progress.

Our continuous hold on Egypt since 1882, our successes in the Sudan campaign beginning in 1896, our successes in Nigeria, which were crowned by the convention of 1898 and added the great Hausa nation to the British Empire, and lastly our success in the Boer war, have convinced the black races of Africa that power is on the side of at least one Christian race. Doubtless they are also watching carefully what is going on in North Africa, especially in Morocco. Would that the success of the French armies in Algiers and Morocco, and in Madagascar, could be as truly described as Christian success as that of our own armies! For tho our statesmen and officials scrupulously abstain from needless interference with native religion, they are many of them more than friendly to Christian missions, and very few indeed are enemies of religion. All may be said to desire to respect freedom of conscience, and to put down that selfish misuse of power, that intrigue and injustice, which are natural to Moslems.

The external evidences of the weakness of Moslem power and the strength of Christian leadership, appeal very decidedly to the practical mind of the African races, and the evidences of the adaptability of Christianity to the negro races, and the progress which they make when converted to Christ, as in Uganda, impress the African mind. Any who talk lightly of the value of missionary meetings may be reminded that it was at a meeting on October 30, 1891, that the fund of $80,000 was started, which saved Uganda to England and to Christian influence—after the order had been given to Captain Lugard to withdraw.*

Our present responsibility toward Africa is enormous. England possesses a larger number of its main gates, and controls a far greater portion of its habitable surface than any other power. We control the whole valley of the Nile, from its mouth at Alexandria up to its sources in the Albert and Victoria Lakes, between which lakes the kingdom of Uganda lies, and through one of which the equator runs. On the West Coast, besides smaller colonies, we have the great protectorate of Nigeria, containing the lower waters of the Niger and its tributary, the Benue, and extending inland up to Lake Chad, the whole being the dwelling-place, among other tribes, of the great semi-civilized Hausa nation. The South African colonies and protectorates, and the Central Africa, now Nyassaland, protectorate, run up to the south end of Lake Tanganyika, and within eight degrees of the equator. On the East Coast there are the islands of Zanzibar and Pemba, and the East African and Somaliland protectorates. Thus, when we survey the continent from north to south, we seem to be responsible for a district extending through seven-eighths of its diameter, and for something less when we look at it from east to west.

This is a terrible responsibility, and it surely needs much greater attention as a whole on the part of Church and State than it has hitherto received. On the part of the State it clearly needs the establishment of an African Civil Service, which shall attract as valuable men as the Indian Civil Service has done, and possibly an African office. On the part of the Church it requires a very powerful effort to strengthen the existing centers of life where, not absolutely independent, but distinctly native and national churches may be most readily created. Such churches can not be created in the north or the south, where the presence of large bodies of Europeans depresses the native churches, and very much complicates the situation. But free and progressive native churches may be created in the equatorial and tropical regions of East and Central Africa, where Moslem influence is not yet very strong, and where the native races, like the people of Uganda, have a relatively independent character. Simi-

* Eugene Stock, *Hist. of C. M. S.*, iii. 439, 440.

larly, a great attempt should be made in Hausaland, where there is already a large Moslem community, but where our political influence is growing stronger every year. The Hausas make splendid soldiers, but they are more naturally keen men of business, and, as such, indefatigable travelers. If they could be made into itinerant propagandists of Christianity, they would carry it much farther than settled missions can do. If they do not carry Christianity, they will carry Islam.

THE FACTS ABOUT MOHAMMEDANISM*

BY E. A. MARSHALL

Founder—Date—Place. — Mohammed was born in Mecca about 571 and died 632 A.D. Left an orphan at an early age. Married a wealthy widow. Lived a trustworthy life. Became a prophet at forty.

Founder's Reason for Its Inauguration.—Mohammed was bitterly opposed to the powerless polytheistic idolatry of the Arabians. When forty years of age he believed he had a divine commission from Gabriel making him a prophet.

View of God.—Mohammed got his idea of God from Judaism. He took only the attributes of justice, and had a god of law. Jesus Christ he considered a prophet, but inferior to himself.

View of the Created Universe.—The Mohammedan view of the creation of the universe is much like that given in the Bible, from which it was doubtless taken. God spake and the objects of creation sprang into being.

View of Man.—God took a lump of clay and broke it into two pieces. From them he created mankind. Of one he said: "These to heaven and I care not." And the other lump he said: "These to hell and I care not."

View of Sin.—Only the wilful violation of a known law of God is considered sin. Sins of ignorance are not counted as sins. Sin has nothing to do with our nature. Man inherits none of Adam's sinful nature.

View of Salvation.—Their belief in predestination and fatalism make their future fixt. However, prayer, good works, defense of the faith, are of some assistance. Salvation from present power of sin is ignored. No incarnation.

View of Heaven.—Heaven is a place of sensual enjoyment to which only Mohammedans can go. They will rest upon gold couches, be attended by celestial beings and be always eating and drinking but never satiated.

View of Hell.—The hell of the Mohammedans is very similar to the purgatory of the Catholics. It is believed that Mohammed formed many of his views from reading the Apocryphal books.

View of Man's Duty to Man.—Mohammedans profess and often practise great loyalty for those of their own religious faith, but more often are jealous, suspicious and revengeful. From all others they keep separate and show hatred.

Treatment of Women.—A woman's hope of heaven is to have a husband and thus get in to be his attendant. He can divorce her by saying, "Thou art divorced." Her duty is implicit obedience and reverential silence in his presence.

Character of the System.—A mixture of Judaism and paganism. It is strongly monotheistic. Teaches absolute predestination and that only Moslems are saved.

Influence on Education.—Until the eleventh century the Mohammedan world was a leader in education. After that it fell and now the chief end of education is to know the Koran. Real education has been unpopular.

Attitude Toward Christianity.—The bitterest foe among non-Christian religions. To kill a Christian is to make

* From the *Missionary Witness.*

certain of the murderer's entrance to heaven. The cause of the bitter opposition is the claim of the deity of Christ. "If they turn back from the faith, take them and kill them, wherever ye find them."

Present Head of Authority.—Mohammedanism recognizes the Sultan of Turkey as the royal head of its religious system. He thus has ecclesiastical rule over 200,000,000 people.

The Priesthood, Etc.—There are no priests, as they do not believe in sacrifice for sin. They have teachers who are the most bigoted of all Mohammedans. Their education is confined to the Koran. "No crime is to be charged on the prophet."

Sacred Writings. — The Koran, smaller than our New Testament, has no chronological order. Is never touched with unwashed hands, carried below the waist or laid upon the floor. They declare it will not burn. Arabic language is sacred.

God and Gods.—Mohammedans believe in a God of only one person. They teach that to admit that Jesus is God is to become a polytheist and therefore an idolater. Their declaration is "There is no God but Allah, and Mohammed is his prophet."

Services and Worship.—Friday is the day of worship when the men gather at the mosques for prayer. Mosques are always open and are frequented by worshipers. Once a week dervishes whirl in praise before Allah until exhausted.

Prayer.—Orthodox Mohammedans pray five times a day. Friday is their Sabbath, when all Moslems gather for prayer at the mosques. If traveling, the worshiper spreads his mat and prays toward Mecca.

Symbols.—The "crescent," which is the symbol of Mohammedanism, is also the standard for the Sultan of Turkey, who is the head of the Moslem religion.

Superstitions. — "When Mohammed's parents were married, it is said, that 200 Koreish girls died of broken hearts, and on the night Mohammed was born all the sacred fires of the Parsees went out, all the idols in the world fell over and the river Tigris overflowed its banks."

Peculiarities.— Mohammedans observe prayer, alms-giving, fasting and pilgrimages to Mecca. Abhor idols, circumcise children, sacrifice goats. Shut women in zenanas.

Specific Defects.—Mohammedanism denies Christ's deity. Exalts Mohammed to be a divine prophet. Denies personality of the Holy Ghost. Legalizes murder, lying, etc., if in defense of their religion, also slavery and polygamy.

Sects.—Mohammed prophesied that his followers would be divided into seventy-three sects, but there are today over 150 sects. The two main divisions are, the Sunnites and Shi'tes, and bitter is the strife between them.

History.— Mohammedanism began in the seventh century A.D. An early conquest was made of Abyssinia. Arabia, Palestine, came under its sway. northern Egypt was finally mastered and the army almost reached Rome before being checked.

Number of Followers.—Mohammedanism has about 200,000,000 followers. In Turkey, 18,000,000; Russia, 14,000,000; India, 62,000,000; China, 33,000,000; Persia, 9,000,000; Africa, 5,000,000.

Countries in Which Observed.—Mohammedanism exists in European Turkey, Asia Minor, Palestine, Arabia, Persia, North Africa, Sudan, Afghanistan, Turkestan, Beluchistan, India, Burma, China, Malaysia.

EDITORIALS

THE GUIDANCE OF THE SPIRIT

We have read of men, entombed in a mine by a slide of rock, and almost completely shut in, that when the lamps were quenched and the darkness was the most profound, one of them, who had the instinct of a guide, found his way and led his companions back to the shaft, by carefully following the little current of air on the ground which was moving toward it; and so, amid the obstructions, they crawled slowly toward safety. Is there not something very like this in sensitiveness to the Holy Spirit's teaching and moving in circumstances of peculiar peril and wide-spread error?

GOD'S CONDITION OF POSSESSION—OCCUPANCY

The wholesale extermination pronounced against the Canaanites seems to have applied to them as *nations,* or corporate communities. Individuals among them who submitted to Jehovah, were spared, and others permitted to live in the land, so far as necessary to prevent wild beasts from multiplying in unoccupied territory. Hence God says, "I will not drive them out in one year, but *by little and by little, until thou be increased, and inherit the land.*" Because He foresaw how slack they would be to possess their inheritance, He Himself moved more slowly in expelling their foes.

Is there no solemn lesson here for all time? *God's gift of opportunity largely keeps pace with our fidelity in occupation;* the measure of our diligence is often the measure of His cooperation. It is not worth while for Him to bestir Himself in behalf of a sluggish people. When He sees us steadily advancing, He moves rapidly before us, and opens new doors; but, when we lag behind, neglect His signals, and refuse to follow His leading, He Himself ceases to advance, and sometimes doors that He had marvelously opened are again shut, and remain long closed.

This is a lesson also for the individual: it is of the utmost importance to keep up with God. He goes ahead to lead only so fast as we are ready to follow and obey. To fall behind is to forfeit perhaps our chances altogether. In the early days of the church there occurred one of the greatest of crises. A signal opportunity arose for leadership, in a movement which would have changed the whole course of subsequent history. And, strange to say, the man qualified for such a crisis, intellectually and doctrinally, and by his acceptance with the church, was in existence, and God seemingly forced the scepter into his hand, but he lacked the independent force of character and intrepidity of will; and so the crisis passed unimproved, and never returned. Sometimes men have suddenly developed greatness, simply by watching God's signals, and rising to the occasion; like Abraham Lincoln, who rose at once to the highest rank of greatness by simple acceptance of a mission and an opportunity put before him by God. Had he been selfish, and sought to spare himself, or lacked in determination, or hesitated at the crisis, he would have gone down into history only as one more example of comparative failure, or, at best, one among thousands of mediocre men, who leave little impress on the race. As it is, no name in American history is forever more illustrious, not even that of Washington; in fact, it may be doubted whether, on the whole, any man, morally greater, has ever lived. May it not be that God drives out our foes little by little only because we are too slow to follow up His expulsions by our occupations?

THE EGYPT GENERAL MISSION

This organization kept its ninth annual meeting in London, June last.

It originated in Belfast, Ireland, in 1897, when seven young men, since known as the Egypt Mission Band, were singularly drawn into unity of spirit and effort, and spent a night together in prayer. They became so burdened for Egypt's evangelization

that they determined to go forth in faith and prayer to undertake there to spread Gospel tidings. Their sphere is Egypt and the Sudan, especially the Moslems in the thousands of unoccupied towns and villages. The mission is undenominational, drawing both workers and supporters from all churches, and carrying on evangelistic, medical, educational, and publicational work. They issue an Arabic magazine monthly and treat thousands of patients medically every year.

The first station was opened in Alexandria in 1898, and there is now a girls' school in the Bâb Sidra quarter with 60 pupils and three lady helpers and native assistants. In January, 1900, Belbeis, a town of 15,000, was occupied. No other Christian effort is carried on among the 63 villages and 120,000 people, of which it is the center. In February, 1900, work was begun in Chebin-El-Kanater, about 20 miles farther west, where about 60 more villages within 8 miles around were hitherto untouched. In 1901 Suez was occupied—a great pilgrim center. And so the work advances—taking in Abu-Kebeer, Ismalia, Tel-El-Kebeer, Cairo, and Mataria.

The whole work depends for support and extension on free-will offerings. No debt is allowed, and hence no expansion except as funds justify. We can very heartily commend this work to the generosity of God's almoners, for it is carried on upon thoroughly apostolic principles.

It was during a mission in Belfast, in 1897, that the editor-in-chief spoke in the new Y. M. C. A. Hall, on April 30, on the Four Crises of Missions: first, the period of indifference or dearth of interest; second, of new open doors; third, of dearth of workers; and, fourth, the existing crisis—of dearth of means. Little did the speaker then know that, *just at that time,* these young men were moved on by the Spirit of God, and that this address was to be a great formative influence in the history of this Mission Band.

WHAT DO MISSIONARIES READ?

Rev. Richard Burges, of Jubbulpore, India, sends us a list of books read by an English missionary in a year. The lady referred to was in full work in India, and each day had its crowded program of duties from dawn till long after dark. No part of those duties was carelessly done, and in that year she wrote 625 letters. Reading for personal inspiration and culture had, therefore, to take a subordinate place, and was done at odd times and in odder places. A book was her traveling companion even in springless bullock-cart journeys over rough roads.

The list of books read by this lady is a worthy comment on her industry. Like Gladstone, she must have stood guard fiercely over odd moments of time. Mr. Burges continues:

"The question suggests itself as to how this list compares with the reading of missionaries generally. Missionaries are, however, exceptionally well-read people. They buy or borrow the best books, especially those that have some direct bearing on problems of mission work. They would read more if their funds allowed. Missionaries use much discrimination in the choice of newspapers and magazines. Those papers find the greatest favor which condense news and views into a small compass, and go straight to the point of anything they mean to say. Papers like the *Literary Digest* and *Review of Reviews* are much in demand.

"The politics of the nations are watched closely and intelligently by the majority of missionaries, and the leaning is more to the conservative than to the radical view."

Here is the list of books given by the lady missionary, and its publication may lead to a useful discussion of the subject.

BOOKS READ IN ONE YEAR

"The World Beautiful" .....Lilian Wenting
"Life of Lal Behari Day" .....G. Macpherson
"Zoroaster" .....Marion Crawford
"Story of My Life" .....Helen Keller
"Russia As It Really Is".....Carlo Joubert
"Mazarin" .....Gustavus Masson
"New Evangelism" .....Drummond

"God's Plan for Winning Souls".....T. Hoghen
"The Cbannings".....Mrs. H. Wood
"European Military Adventure in Hindustan"
De Boyne, Thomas Perron
"Professor Drummond" .....Lennox
"The Conquering Cbrist" and Other Sermons
McLaren
"Memoirs of Mary Moule"
"Story of Hannah".....J. W. Dawson
"Mrs. Wiggs of the Cabbage Patch".....Rice
"A Heart's Harmony".....Jane Forbes
"The Scarlet Letter".....N. Hawthorne
"Training of the Twelve".....Bruce
"Katherine Ashton".....Mrs. Sewell
"My Happy Half Century".....F. Willard
"On the Face of the Waters".....Mrs. Steele
"Passion for Souls".....Jowett
"The Crisis".....Winston Churchill
"The Spurs of Gold"
"The Brothers".....Horace Vatchell
"Some Elements of Religion".....Liddon
"Gurneys of Earlhouse." 2 Vols.....Hare
"Marcella" .....Mrs. H. Ward
"Poems" .....J. G. Whittier
"Sermons, First Volume".....F. W. Robertson
"The Sky Pilot".....Connor
"Serious Call" .....Law

THE AFRICAN INLAND MISSION

We give a portion of a letter from the Rev. Charles E. Hurlburt, director of the African Inland Mission, and dated Kijabe, British East Africa, May 27th, as it is of very exceptional interest. From the beginning the plan of the mission has been to plant a chain of stations stretching toward the northwest in the direction of Lake Tchad, so as to push into the unevangelized interior of Africa.

When I was returning to Africa last fall, Bishop Tucker and Archdeacon Walker, of Uganda, composed part of a company of missionaries on our boat from Marseilles to Mombasa. We had most delightful fellowship and converse concerning mission work all the way. I shared the same cabin with Rev. Douglass Hooper, a university man whose work deserves to be compared, in some respects, with that of Mackay and others of the great missionaries who have toiled in Africa. Though at one time deemed by some friends rather extreme, he has doubtless been modified somewhat as added years have brought clearer knowledge. He is working in British East Africa at present, but in the early days went with Bishop Tucker to Uganda and had a station in German East Africa near to what is now the inland capital of the German Protectorate, Tabora. During our conference one day on the ship, Bishop Tucker told me of the difficulty of getting English missionaries to volunteer for German East Africa. Perhaps the extreme sensitiveness which exists between the German and British governments causes English missionaries to complain somewhat of their treatment in German East Africa.

He then asked if the Africa Inland Mission would take over the territory of the C. M. S. in German East Africa, as he felt that unless they could secure workers and push on more vigorously than they had done, they ought to withdraw. He told me they had at Nasa on Speke Gulf, on the southeast corner of Lake Victoria, one station, to which their work on the lake was moved after the death of Mackay at Usambiro.

Mr. Hooper had, I believe, opened it; the fact is noted in Bishop Tucker's book, "Seventeen Years in British East Africa and Uganda." They have had a station there for more than twenty years, but too far for the Bishop to administer its interests profitably, and the work has never been a great success.

They have some buildings but of no very great value, and he told me that if we would take over the work and try to occupy the territory, it should be turned over to us without cost. The Bishop, while a loyal churchman, is a broad, earnest man of deep devotion and a most unselfish, earnest worker. He invited me to participate in the services conducted by him on the ship. Our fellowship was most blest, and we were of one accord on most of the great problems that confront us in mission work on the field at present. He is most eager to make such concessions as are within his power in order that the churches established by the various mission societies may have their form of service as nearly similar as possible, and so that native converts, going from one mission to another, should feel at home and realize that we were all one. It was Bishop Tucker who advocated strongly at the Lambeth Conference such concessions as should tend toward some greater uniformity and unity with the non-conformist churches, which was defeated by the action of our American Episcopal bishops.

I told the Bishop at first that it would be impossible for us to take that work as it was off our line of advance. A further study, however, of the field, and the discovery that, in order to reach the far northwest interior, I would need to pass through southern Uganda and go along the northern foothills of the Ruwenzori and through the Semlike forest, led me to see that this would not be much off our line; and, when the Bishop again wrote me from Uganda, after a conference with the other missionaries, asking us if we would take their German East Africa work, south of Lake Victoria, we consented to do so, if the territory should be approved after a visit to it. I therefore started on the 5th of January, went to Entebe and down across the lake with Bishop Tucker, where he chartered

a small steam pinnace and with that went up to Nasa. From there I took a journey on foot of some 500 miles, taking first a westerly direction to Tabora and coming back to Mwanza by an eastern route, thus traveling through most of the villages and sections of the country which were reckoned to be in the C. M. S. district. The western part of the country is very unhealthful except in small sections. The eastern part is in the main high, healthful and thickly populated with a most interesting people. There are no Protestant missionaries in all that section, exeept Nasa. The old station where Mackay died is held by the Catholics. The station that Rev. Hooper opened near Tabora is abandoned and an Arab is telling prayers to Mohammed, on the very site of Hooper's old house. Mohammedanism is creeping through the country through Indian Mohammedan merchants, who are locating everywhere they can among the chiefs. A large section of the country, however, is opposed to Mohammedanism and will have nothing to do with them, except as traders. The people are eager to learn to read, and will welcome missionary work. The German Government is much more generous than the British, in its concessions of land, etc. Our hearts were greatly touched with the sadness of the condition as we passed through Tabora, where Livingstone spent some time, and over the trail where he, Stanley, Mackay and all the early martyrs and toilers of Uganda had gone, to realize that there had been none to "follow in their train" for a whole generation; and the people are in as dense ignorance of the things of Christ as tho these martyrs had not laid down their lives to open up that country.

We were moved to ask God for workers to possess this land for Christ. One of our earnest young men from the Moody Institute in Chicago volunteered to take the field, and is going (God willing), with his wife and young child, next month to take over the Nasa station. Mr. Stauffacher and his wife have gone home, hoping to lay the work before some of our German-speaking Americans in the Evangelical and other churches, and if possible secure workers and equip a half-dozen stations some forty or fifty miles apart from Nasa south to Tabora.

I am sure our friends will gladly join us in prayer that this may be done. Mr. Baylis, secretary of the C. M. S., has exprest himself as warmly in favor of this action, and has said that Bishop Tucker's request would be approved beyond doubt. We have not yet received the final formal report of the official action in London, but we understand it is simply a matter of form, and that the whole plan has been agreed to, and Bishop Tucker has appointed the former missionary at Nasa to another station near to Kampala in Uganda.

A very interesting incident occurred during our journey from German E. A. When we reached Bukoba, a Russian Pole in the employ of an anthropological society of Berlin, came on the boat. He was with us only one day but during that time we became acquainted, and I was able to secure from him detailed information of all the public and even native paths, from the foothills of Ruwenzori away to the borders of the French Kongo. This information I had searched everywhere for, for two or three years, and here by this providential arrangement the whole matter was placed in my hands, together with the promise of a partial vocabulary of the Niam Niam language.

At the same time a letter was following me around the lake, from a young Baptist minister in the States, who believes he has been singularly called of God to work among the Niam Niam people.

Plans are now being drawn, and I received yesterday estimates for a small forty-foot boat to be used on Lake Victoria. We trust the Lord will enable us to secure this, as it will save us a very large portion of the heavy expenses of traveling into the interior.

A few days ago I received, through the kindness of (then) President Roosevelt, a letter from the Belgian Secretary of the Colonies, of the most cordial tone, which makes it possible for us to pass through their territory or to locate within their borders, if the work shall so require.

This means much to us, inasmuch as the Belgian Government has put every possible obstruction in the way of Bishop Tucker's advance, so that he has finally abandoned the work to the west and turned his attention to the northeast.

Our relationship in all the work with both Bishop Tucker of Uganda, and Bishop Peel, of East Africa, is of the most happy and cordial character; and our taking up this work in B. E. A., which they felt obliged to abandon, will be a new tie to bind us closer together.

DONATIONS ACKNOWLEDGED

No. 374—Foreign Missions	$8.00
No. 376—Armenian Orphans	5.00
No. 377—Indust. Evang. M. India	5.00
No. 378—Armenian Orphans	11.00
No. 379—Armenian Orphans	25.00
No. 380—Armenian Orphans	17.00
No. 381—Armenian Orphans	2.00
No. 382—Armenian Orphans	2.00

GENERAL MISSIONARY INTELLIGENCE

JAPAN AND KOREA

Japanese Missionary History

Rev. Mr. Kozaki divides the history of Christian missions in Japan into four periods: (1) Period of preparation—from the sixth year of Ansei (1859) to the fifth year of Meiji (1872). (2) Period of Church construction — from the sixth year of Meiji (1873) to the 23d year of the same (1890). This period he describes as the most interesting one. (3) Period of discipline — from the 24th year of Meiji to the 33d year, or from 1891-1900. (4) Period of expansion — since 1901 down to the present time.

In Osaka, a conflagration lately destroyed between 11,000 and 12,000 buildings, among them the far-famed Buddhist shrine, which constituted one of the central glories of this—one of the three imperial cities of the Sunrise Kingdom.

Christian Work for ex-Convicts in Japan

Mr. Hara is one of the earliest converts to Protestant Christianity, having been baptized into the Shiba Church (Presb.), of which he is still a member. His twelfth annual report shows that there are 47 men and 11 women, at present, in his Home for Ex-Convicts, at 30 Motoyanagiwara Machi, Kanda, Tokyo. In 1883 Mr. Hara, who was a book publisher, issued a book on Freedom, for which he was imprisoned a few months. Upon release he at once began a work of devotion to the interests of ex-convicts, which has continued ever since. Not till 1897 did he secure a suitable "Home" for men, nor till 1904 for women. Since these dates 842 men and 182 women have been received. Of these 743 were highwaymen and thieves, 68 murderers, 43 incendiaries, 9 gamblers, 127 prostitutes, 30 vagrants; 445 men and 82 women have become independent citizens, 97 men and 8 women have died, 125 men and 48 women are in parts unknown, 42 men and 17 women ran away from the Home; only 86 men and 16 women, who left the Home, committed crime again. About seventy per cent. turn out well, while runaways, residence unknown, and criminals make up only about thirty per cent.

Mr. Hara emphasizes three points, that poverty is the cause of much crime and the fact of released convicts not knowing which way to turn leads them to relapse into crime again. He urges the greater importance of work for prevention of crime, to keep the socially unfortunate or weak from coming under the power of criminal habits. The revised criminal code, put into effect last autumn, is much more lenient with first offenses, and promises well for the work of reformation of criminals. There are 57 places in Japan where this kind of work is being conducted, and a cabinet minister recently said that the three best were Mr. Hara's, Mr. Muramatsu's (Kobe) and that of the Salvation Army — very significant, if true, because all these are conducted by Christians.

The Power of Prayer

Out of 210 regular attenders at the Bishop Poole Memorial Girls' (C. M. S.) School, Osaka, 98 are baptized, 29 are either preparing for baptism, or, while being believers, are kept from baptism by their parents. Of the remainder some may be called inquirers, while others are still unmoved. Miss K. A. S. Tristram, the principal, says:

> A marked result of the work of grace in the hearts of the girls is the earnest spirit of intercessory prayer. Such a large number of the girls are realizing the joy of salvation so much themselves that there is greater anxiety than I ever remember to bring in unsaved relatives and school-fellows. At our prayer-meeting every Friday evening, when out of eighty-one boarders we have fifty or sixty voluntarily present, it is touching to join in the stream of prayer from one after another as they humbly ask for forgiveness and grace for themselves, and plead for the salvation of others. There is such bright testimony, too, by lip and life, and they are being used to other souls inside and outside the school.

The Christian teachers are a wonderful power for good, and much of the blessing we are experiencing is due to them and their prayers.—*C. M. S. Gleaner.*

Buddhism and Christianity Through Japanese Eyes

The Rev. A. Lea (of the Canadian C. M. S.), writing from Tokyo, describes a cartoon just published in a leading daily newspaper, divided into two parts and entitled "Buddhism and Christianity":

There were representations of two congregations—one Buddhist and the other Christian. In the former the preacher was aged; so likewise the congregation. Both were clothed in old-fashioned kimonos and were seated in old Japanese style. The bent backs and downcast eyes, submissive attitude of the congregation, are suggestive alike of Buddhism and of old Japan. In the latter picture the preacher is young, and stands erect, his gesture representing energy and conviction. The congregation consists of young people drest in up-to-date clothing. They are sitting erect, with eyes fastened on the preacher. An air of expectancy and hope pervades the picture. In this cartoon, appearing in the ordinary columns of so prominent a newspaper, we have a view of contemporary Buddhism and Christianity through Japanese eyes. The day is rapidly approaching, in Tokyo at least, when it will be a question of Christianity or no religion at all.

Millionaire Japanese Convert

On July 4, 1908, a robber entered the bedroom of Kimura Gonyemon, a wealthy landowner and moneylender, and attempted to murder him with a sword. Mr. Kimura was badly wounded, but recovered in a month or two.

Neither the newspapers nor the people of the city showed any sympathy for the wounded man, because of his bad reputation for charging excessive interest on loans and for exacting prompt payment. He was so detested by a certain class of people as to gain for himself the nickname of "Satan" (*Kimura Onigon*).

A few days after the attempted murder, at the Congregational Church prayer-meeting, some one suggested sending a letter of condolence to Mr. Kimura, and praying for his conversion. The pastor, accompanied by a member of the Japanese W. C. T. U., called, shortly afterward, at Mr. Kimura's house, and found the wounded man indifferent to religious conversation, but he was touched by this mark of sympathy from people who had been total strangers. As soon as he was able, he called at the home of the pastor, Mr. Osada. And these visits resulted in the conversion of Mr. Kimura, after a few months, and his baptism, on January 10, 1909.

Mr. Kimura is supposed to be a rich man, whose wealth is estimated all the way from one to three million *yen*. A man of such riches and such prominence in the city, by becoming a Christian, would naturally cause a great deal of surprize and comment. Reporters from three daily papers were present at the service when he was baptized, and one of them wrote in the paper, the next day, that Kimura San must no longer be called a devil (*oni*), but a saint. — *Mission News.*

Twenty Years in Korea

Rev. J. S. Gale writes in *The Interior:*

Nineteen hundred and nine marks the twentieth year of my missionary work in Korea. The changes of a century have taken place since the time of my coming. I mention a few of them:

Then Korea was the "Hermit"; now she is a station on one of the world's great highways.

Then she was under the suzerainty of China B. C. 2000; now she is under that of Japan 1900 A. D. and more.

Then traveling was done on foot, by pony or sedan-chair; now it is by railways, carriage, bicycle, rickshas and even automobiles.

Then rapid dispatch was by courier or by fire signals from mountain tops; now it is by lighthouse, signal station, telegraph, telephone.

Then none but slave women had to do with the outer world; now the highest ladies of the land go to public functions, and are to be seen riding through the city unveiled.

Then education included the ancient Chinese classics only; now all world-wide subjects are being taught, learned and eagerly peered into.

Then they had never heard of newspapers; now in three languages they go

forth daily—in German, pure native script that the women can read; in mixed script for the moderately learned, and in pure Chinese for the scholar.

Then there were not ten intelligent Christians; now there are a tenth of a million, if we include baptized adherents, children, etc.

Then the Korean was a lamblike man and modest, and would never think of taking human life unless worked up to a frenzy; now he can hold a cigaret in one hand and use a revolver on his enemy with the other.

Then the lower classes were dark-souled, opprest and downtrodden; now they are forging ahead in study, in business, in general knowledge, in Christianity, and are graduates of medicine, art, science, etc.

Then Koreans had no public gatherings; now they understand rules for assemblies perhaps better than the average Westerner.

Condition of Membership in Korea

In Korea the church membership has clearly caught the vision of each person's personal responsibility to bring other souls to Christ, and the members measure their efficiency as Christians by their success in winning their neighbors to the Master.

This results in a most interesting condition of affairs in the Methodist class leaders' meeting. At this meeting all probationers ready for full membership in the Church are required to appear in order to be examined as to their fitness for the higher responsibilities of church membership. The examination is of a searching character, their knowledge of Christian faith and their life being closely reviewed. The final question is always this: "Have you led some soul to Jesus Christ? Can you point out among those in attendance upon the church some one who has been led there by you?" If the candidate is able to answer in the affirmative he or she is immediately approved; but if not, they are asked to wait until their Christianity has borne some visible fruit.

So it has become the universal rule in Korea that the ticket of admission to membership in the Christian Church is another soul won to Jesus Christ.—Rev. George Heber Jones.

Korean Self-sacrifice

Some Korean disciples are living on millet, selling their rice, that they may have the difference in value between these two foods to aid in spreading the Gospel among their fellow countrymen. At one meeting, a native disciple, having little or no money to give, offered in personal work and without any compensation 169 days, or over one-half the working days of a full year, and was followed by others with offers of a similar sort.

CHINA AND SIAM

Sir Robert Hart's Resignation

The resignation of Sir Robert Hart, after twenty years' service as the head of customs in the Chinese Empire, is a calamity, due to ill health, and regretted even by Chinese officials. He has been able to commend himself even to the Celestials themselves as a man of honesty and probity, capacity and sagacity; and one such man is a convincing argument for Christianity.

Chinese Cadets at Bible Study

One of the new features of the work among Chinese students in Japan is the opening of a special Bible class for the naval cadets in Tokyo. The Bible class has been opened for them to meet on Sunday mornings, and ten or twelve go regularly to the Young Men's Christian Association Building to attend. As a result of their interest, they have asked Pastor Liu to give a weekly address at their school, and these meetings have been largely attended.

At a recent communion service Mr. Wang, one of the cadets from the naval school, was baptized. Mr. Chu, a friend of his in the military school, had become a Christian by reading the Bible and through the influence of some devout Japanese. Mr. Wang and several of his friends from the naval school spent several Sundays in trying to prove to Mr. Chu that it was very foolish for him to become a Christian. Chu made no reply to their arguments but said: "I am praying for you when

you are talking, for I know that God will be able to show you the truth, if you only search for it." Wang then began to read the Bible very earnestly in order to be able to refute his friend's arguments, but after several months he saw his mistake and became a Christian.

The Power of Chinese Evangelists

At the recent Chinese National Christian Endeavor Convention, held at Nanking from May 27 to 30, Mr. W. R. Newell was to have taken six of the chief meetings, but he was prevented from coming, and a number of strong Chinese speakers were put on the program. God used them wonderfully. One of these natives — a woman—was given the three quiet-hour meetings at six o'clock each morning. At the first we expected to find forty or fifty there, and instead found nearly five hundred. The leader gave a wonderfully inspiring talk — and the meetings each morning were crowded and were increasingly blest. The best of all were the revival meetings in the evenings. Rev. Li of Soochow, Rev. Tin of Shantung, Rev. Hwang of Manchuria and Mr. Dang of Foochow were greatly used of God in these meetings. Rev. H. G. C. Hallock says: "We have been accustomed to having missionaries take the lead. In this convention the really great speakers were the Chinese. The revival meetings were meetings of power. Many confest Christ for the first time, and many more out of real affection reconsecrated themselves more fully to Christ's service. The average attendance at all the meetings was probably 1,000. Nearly or quite 780 signed the pledge promising to read the Bible at least fifteen minutes each day. Wonderful times are coming to China. The greatest encouragement is the way God is using the natives themselves. Pray for them. The Moodys are coming."

Fifty Years in China

Rev. J. Macgowan was sent to China by the L. M. S. in 1859, and so has labored there for fifty years. Altho he is now over seventy years of age, he is still strong and vigorous. A few years ago Dr. Griffith John, of Hankow, celebrated his fiftieth anniversary. The churches of Hupeh and Hunan, with the foreign and Chinese pastors, all worked together, and, helped by the Society, erected a great college in remembrance of his work and labor of love.

Mr. Macgowan has reached the same stage. Dr. John was congratulated by mandarins and *literati;* the churches rejoiced to celebrate the occasion; foreigners and natives joined together to show their joy—and Pastor Chiu of Amoy asks: "Is it right that we should be silent concerning Mr. Macgowan?"

Central China Tract Society

The present awakening in China provides an unprecedented opportunity for the circulation of Christian literature, and of this the members of the Central China Religious Tract Society wish to avail themselves. The adjusting of their methods to meet the new situation will involve a forward movement, and this can only be carried through if assisted by the practical sympathy of many friends in the home lands.

The Tract Society was established at Hankow in the year 1876 by Griffith John and other missionaries, on a basis similar to that of the Religious Tract Society of London. The aim of the society has been to provide sound Christian literature for the Chinese masses, and within the thirty-one years of its existence nearly thirty million copies of its various publications have been put into circulation.

Most of the publications of the society are larger or smaller treatises, setting forth aspects of Christian truth or exposing the folly and sin of superstitious and idolatrous practises. Through this literature so widely circulated, the Chinese people have very largely become acquainted with the central truths of the Gospel, as well as with the main ethical principles of the New Testament. For within the period of a single generation this society has issued among the 400,000,-

000 of the Chinese people nearly 30,000,000 treatises dealing with these subjects. The religious publications of the Society are sold at or under cost price.

Until recently it was possible to carry on the work of the society on an honorary basis, members of the various missions at this center being able to undertake special responsibility for one or other department of its work. During recent years, however, the circulation has become so vast, varying from 1,750,000 to 2,500,000 copies of books and tracts a year, that it has been necessary to secure a paid agent who can devote the whole of his time to the business of the society. The Religious Tract Society of London generously makes a grant of £300 per annum to meet salary and rent of this agent. At the same time, the small rented premises in Hankow, so long used for a depot, have shown themselves to be quite too small even for existing work, and it has become necessary to secure land and premises that will afford the needed accommodation.

Dr. Griffith John, president of the society and editor from the beginning, has completed his fiftieth year of service in China, and it has been thought well that the buildings should, when completed, be associated with his name. The sum of taels 10,771 has already been contributed, about one-half of which has been given by missionaries in China.

There is still need of from $9,000 to $10,000 if the new home of the society is to be built in accordance with the needs of the work in this the day of China's awakening.

Deaf and Dumb in China

The first systematic attempt to help the deaf and dumb in Asia was in Teng Chowfu in 1887, when, according to Mrs. Annetta G. Mills, eighteen boys received instruction. In 1896 the school at Chefu was begun and has been since carried on by Mrs. Mills. It is the product of a philanthropy which is wholly "unorganized and spontaneous" in its support. She says: "Many of them are not born deaf but become so through disease. These cease to speak tho they have both heard and spoken for years, and gradually pass into an eternal silence."

Dr. W. A. P. Martin says that the most interesting thing he saw in Chefu was an exhibition of the progress in a month's time by the deaf mutes. It was intended to show that the dumb were taught to speak. The success of the work, in this short time, became assured.

Defective infants are usually destroyed at birth. The deaf are considered by the Chinese as incapable of learning. They are believed to be the subjects of evil spirits and there is no place for them in the land. The girls are often sold into slavery and into lives of sin.

The Idol and the Cross

At Kwei-Lin, China, in one of the rocky caverns there is an old dilapidated idol. Its hands and arms and feet and head are made of plaster, and have all crumbled away till one can hardly tell what it had once been. From the ruins of that old figure can be seen the form of a wooden cross which formed the original framework of the image. It is a parable of the souls of many of the sons and daughters of Sinim, who, as the old, false, corrupt religions of the past fall off, the glorious Cross of Jesus the Savior appears and transforms the hearts and lives of the people.

Industrial Missions in Laos

The missionaries among the Laos have found that there is a great need of instructing the people in useful industries. "Broadly speaking," says Dr. W. A. Briggs, of Chiengmai, "Siam is without an industry. The people grow rice Orientally, as they do a number of other things." Without a knowledge of industries they can not grow into a strong, self-supporting, progressive Christian people. Even the old native industries are dying out before the introduction of foreign goods.

The missionaries, as friends of the Laos, wish to help in the establishment of useful native industries. Some encouraging results have already been obtained, for the people have learned to make brick, build houses and furniture, weave cloth, knit, sew, to set type, run printing-presses, assist in hospitals and dispensaries and work in many other useful arts, crafts and professions. There is need, however, for some systematic training if the people are to amount to anything in this world or the next. A nation that lives on the products of other people's labor will never amount to anything. Christians should be leaders in all that is good. Dr. Briggs calls earnestly for the establishment of native industries to train the coming generations of Christians.

Daniel McGilvary, the Apostle to the Laos

Dr. McGilvary, the founder of the Laos mission of the Presbyterian Church (North), was born and reared in North Carolina. As his name indicates, he is sprung from sturdy Scotch parentage, and comes naturally into a rich heritage of rare graces combined with sterling worth.

It was due to the influence of Dr. Leighton Wilson that Dr. McGilvary had his attention turned to Siam. At that time, 1855, he was a student at Princeton Seminary, and Dr. Wilson paid a visit to the school in the interest of missions. Siam was then a new and most needy field, and Dr. Wilson especially plead its cause before the students. As a result, Dr. McGilvary and his roommate, Dr. Jonathan Wilson, volunteered for that land, and sailed March 9, 1858.

For several years Dr. McGilvary labored in this mission, principally in the great city of Bangkok, popularly known as Eastern Venice, and there in 1860 he was married to Miss Sophia R. Bradley, the daughter of the Rev. D. B. Bradley, M.D., one of the early missionaries to Siam.

While laboring for the Siamese, Dr. McGilvary became interested in a people called Laos, who lived an isolated, secluded life, shut in to themselves by mountain walls upon the immense plains of northern Siam. Nothing was known of them except that each year at high water small boats would come down the Me Nam bearing sturdy, brown-skinned men bent upon trading. Finally, he made a tour of investigation into their country, accompanied by Dr. Wilson.

On January 3, 1867, they embarked for the tedious journey 500 miles up stream.

Thus began what soon grew to be the banner mission of the church. There were the days of martyrdom for the native converts, and the long days of persecution, when the missionaries never knew what an hour might bring forth for them and their children. But Dr. McGilvary held the field, his faith never wavering, and finally, according to the promise, it overcame. The native church became assured; the days of growth and expansion had come; new missionaries were sent out; and daily the work grew and prospered.

This veteran and hero is still working among his beloved people. He lives in Chiengmai, where he landed in 1867; the fair City of Palms has been but the center of his activities. From it he has circled out making tours in all directions, and to-day we can trace these journeys by the Christian homes which point the way.

INDIA AND BURMA

A New Step in India

It is reported that the native government of Mysore in India has resolved to introduce religious teaching into the government schools and colleges, in consequence of the evil effects of a purely secular education upon character and conduct. These evils are becoming increasingly manifest. To bestow pains upon the training and equipment of the intellect, while taking no care for the moral development of the individual, is to undermine the moral safeguards of society and arm disintegrating forces with the weapons of literary culture. The plan of the Maharaja's government for

imparting religious instruction is as follows: The first half-hour after roll-call every morning is to be given on three days of the week to moral instruction, and this is to be common to pupils of all religious persuasions; on the other two days of the week specific religious instruction is to be given to Hindu pupils from the Sanatana-Dharma, to Mohammedans from the Koran, and to Christians from the Bible. Mohammedan and Christian attendance is optional, and the government makes provision for their religious teaching only when there are more than twenty pupils; but when the number is less, every facility will be given for supplying the religious instruction by voluntary aid. The working of this plan will be watched with great interest.

To Rescue Hindu Temple Girls

The government of Mysore State has recently taken steps to banish the Devadasis (or female servants of the gods) from their temple establishments. This reform has taken some years to reach so practical a stage. It began, it seems, in Nangagud, where the government superintendent directed that, on the natural death of temple dancing-girls, their appointments should not be perpetuated. Against this decree the dancing-girls memorialized the Maharaja. They pointed out that the services of dancing-girls were prescribed in the Hindu Shastras, also that the Devadasis were to observe "purity of life, rectitude of conduct and the vow of celibacy." The Maharaja replied that, owing to notorious immorality among dancing-girls, they were to be excluded from officiating in any temple services except as ordinary worshipers. The reform which thus began has now reached a glorious consummation in a law along the same line for the whole of the Mysore State.

This is a momentous reform. The State of Mysore will no more participate in committing girl-children to a life which is worse than death. Let us pray that every government in India will imitate the example set by the Hindu Maharaja, who exercises authority over a country which is as large as Ireland, and over a population of a million more than that country.—Richard Burges.

Ramabai's Workers

Ramabai conducts not merely an orphanage and school but a missionary society. Bands of young women go out into the surrounding villages to preach the Gospel of Christ, whom they have learned to love. Some of these bands—one of them numbering thirty—recently went to a religious festival at Pandharpur. Their witnessing began on the railway train and continued for two weeks. Crowds listened to their message and many became earnest inquirers — including some Brahmans, religious teachers (*gurus*), and a policeman. The girls from Ramabai's home showed great courage, perseverance, and wisdom in the work.

Evangelizing Delegates

In connection with the World's Christian Endeavor Convention, to be held at Agra, Northwest India, November 20 to November 23, 1909, the unique suggestion has been made that the Christians living within a radius of fifty miles of Agra walk to the convention along certain indicated routes, preaching as they go, and come into the convention in one large army. If this can be properly carried out there can be no doubt of the stirring effect it will have on the non-Christian communities reached.—*World Wide Missions.*

Converted Fortune-tellers

Some three thousand people were baptized in the Society's Tinnevelly Mission last year. Among the converts at Shermadevi was a former Hindu soothsayer and devil-dancer. The Rev. S. V. Devadason writes:

> This man used to fast forty days before he began his work of soothsaying. As he was a fasting fortune-teller, his devotees held him in high esteem, and he got a very good income. When he was approached with the Gospel, he was very obstinate. By and by, as the heart-searching rays of the light of the Gospel

entered, he gave in and desired baptism. He was baptized at the ingathering festival. He now works with his hands for his livelihood, and proclaims very zealously to all around him what he has found in Christ—free salvation and peace.—*C. M. Intelligencer.*

Lilavati Singh Memorial

Isabella Thoburn College, in proportion to its growth and its importance in the educational system of India, has received meager financial assistance. A college, however, is an expensive institution and demands as good an equipment and as efficient a staff of teachers on the mission field as a similar institution at home.

Lilavati Singh came to America to appeal for funds for this woman's college in India, but died with her task only begun.

All who knew her are sorry that this promising life has been so early cut off, when it seemed so sorely needed in India. A memorial building is to be erected in her memory, and small sums or large, pennies or dollars, are asked for this purpose.

The receiving treasurer of this fund is Miss Florence Nichols (53 Arlington St., Lynn, Mass.), former principal of the college and close friend and adviser to Miss Singh.

Isabella Thoburn College has three departments: the college proper, with a four-year course for the A.B. degree; the Normal School, with a two-year course; and the High School, which, unlike our high schools, includes the high, grammar, primary and kindergarten grades.

The Lilavati Singh Memorial is the proposed dormitory for high school students. The college and normal students are already housed in comfortable dormitories.

The Indian Missionary Society

During the last year the number of Christians in the field of the Tinnevelly Missionary Society grew from 457 to 902, and over 500 more are awaiting Christian instruction. This society is manned, supported and directed by Indian Christians. A few months ago, Mr. V. S. Azariah, the secretary, decided to offer himself as a missionary to the field and went to take charge of the mission in August.

Mission Scenes in India

Dr. Martyn Newton gives a vivid picture of the scenes amid which his work is done in Jammu. He contrasts the overwhelming numbers of the Hindus and Mohammedans with the little Church of Christ:

> That tinkling of bells from every quarter, what means it? A city wholly given up to idolatry. That call to prayer from yonder mosque, what means it? A few steps nearer God. And what for Christ? Over yonder, squeezed into a little out-of-the-way corner, a small mission school, where day by day some 200 boys or more come to eat of the tree of knowledge. There we try to give them that education in which we ourselves believe, in faith that the seed thus sown will some day germinate. Also among the low-caste, the despised and rejected of men, we have schools to which many adults and children come. It is there, I think, that at present the best part of our work is done; they are not so bigoted and stony-hearted as their superiors, and therefore Christ finds an entrance. Many among them are good earnest Christians, and are striving by word and deed to extend the knowledge of the love of God.

Can a Mohammedan be Converted?

A student at Union Hall School, Rangoon, Burma, wrote:

"Judging the teachings of both the religions (Islam and Christianity) by my common sense I came to this conclusion, that I am a poor sinner—nothing at all, and that Christ is the Savior.

"I was not satisfied with Mohammedanism even when I was a Mohammedan. I had a firm faith in one God and Mohammed, his prophet, but never knew anything of the great Mediator, Jesus Christ. I knew I was a great sinner, but knew no way of escaping out of it. At last I made up my mind to read both the Koran and the Bible. I did so in my own language with much difficulty and found that the Koran often contradicts its own statements. Then I found that Mohammed ordered men to do many things, but never directed them to the ways of salvation. His

own life was full of blemishes. He was a sinner and counted his mischiefs as sanctioned by God. This I found is not the religion to comfort a weary heart. All of Mohammed's deeds and works show that he was far from God. On the other hand, he spoke forcibly about the Old and New Testaments. This made me doubt his being the only mediator, and I commenced to read of Jesus. I did not forget to compare the lives of both Jesus and Mohammed to find whom I could best believe. I trusted Jesus, my blameless and guiltless Teacher, who finally comforted me by His assurance, and I am now passing my days happily in communion with Him."

A Rice Christian ?

Saya Ah Sysoo has been for years the gifted and consecrated head master of the American Baptist Mission Boys' School at Maulmein.

The Burmese church at Maulmein had been for some time without a pastor. The Spirit of God pointed out that Ah Sysoo was to be the answer to prayers, and that God wanted him to separate himself entirely unto the ministry of the Word.

In due course he was called to the pastorate, elected by a unanimous vote of the Church.

Ah Sysoo's self-sacrifice will be apparent when it is known that in accepting the pastorate he reduced his salary from 165 to 50 rupees a month ($55 to $16). His ministry is being greatly blest.—Herbert Holliwell.

MOSLEM LANDS

Progress in Turkey and Arabia

The forward movement in Turkey is remarkable. Both Turkey and Arabia are moving, at last, tho no two countries have been slower to march into the ranks of modern progress. Witness the thousand miles of railway through the Arabian deserts, the Hedjaz Railway completed to Medina and projected to Mecca, the sacred city of Islam.

The New Turkish party appointed Sir Wm. Wilcox to begin irrigation works in the Tigris-Euphrates valley, constructing dams and watercourses in Mesopotamia, for the reclamation of 3,000,000 acres. The New Turkish Parliament first met in Constantinople December 17, 1908. The major part of the delegates were Moslems. It was a memorable occasion—when a constitution, the freedom of the press, and a parliament took the place of despotic authority, suppression of speech, and a one-man power.

The Turkish Investigation

The recent court-martial censured the governor and other local officials, hung fifteen of the assassins, and reported 95,800 as deserving punishment—800 of whom deserve death, 15,000 penal life servitude, and the rest minor penalties.

One of the Turkish deputies, who was on the commission investigating the Adana massacre, when asked whether, as many people had asserted, the Armenians were the cause of the outbreak, answered: "By means of the documents which I have in my possession it will be proved that this supposition is absolutely wrong." In regard to the terror of the affair, he said: "As to what I saw, I can say to you briefly that the details of the events in Adana published in the European papers are not exaggerated, but are even short of the truth." According to the official figures, the number killed in all parts of the province was 20,020, 620 of them Moslems and the remaining 19,400 non-Moslems. Of the non-Moslems killed, 418 were Old Chaldeans, 163 Chaldeans, 210 Armenian Catholics, 655 Protestants, 99 Greeks and the remainder Gregorian Armenians. These figures show that the movement was not directed against the Armenians only. Two-thirds of the entire wealth of the province, and one out of every six buildings, were either burned or destroyed. The deputy refused to ascribe the massacre directly to Abdul Hamid or Izzet Pasha. "A tendency toward reaction," he said, "already existed in Adana." After the declaration of a constitution a year ago, "the big men

of the city, those who preyed on the country, saw that only by the reestablishment of tyranny could they continue to secure their unlawful gains. In order to attain their end, they stirred up the ignorant people and appealed to their religious feelings, thus using them to suit their own purposes."

Relief for the Armenians

We have already sent to Rev. Stephen Trowbridge about one hundred dollars contributed to the relief of Armenian sufferers. Mr. Trowbridge, in acknowledging these gifts, says that they are building for the orphan children a large orphanage in Aintab; for the widows and daughters they are establishing embroidery and rug industries; for the men who have been plundered of tools and goods they are giving employment in planting trees, etc. America has taken a foremost place in the relief work, and the results are gratifying. The hands and hearts of the missionaries are full, for their ability to help the sufferers is limited by lack of funds and lack of strength.

EUROPE

The New Y. M. C. A., London

Lord Kinnaird has broken ground for the new Y. M. C. A. central building in London, to be erected in Tottenham Court Road, not far from the famous Whitefield Tabernacle. It is to cost $750,000, to be a memorial to Sir George Williams, the founder and father of all Y. M. C. A. work; and will be not only a building for lectures and reading-rooms, gymnasiums, etc., but a hostelry to accommodate hundreds of young men. Some twenty nations were represented in the turning of the sod.

Spain and the Moors

The war with the Moors is both a costly and unpopular conflict, provoking riots at Barcelona and other places, and giving King Alfonso some anxieties about his empire which are more important than the making of royal matches. The people are in revolt against the government, and the outlook is serious.

Meanwhile the King's cousin, Alfonso of Bourbon, has married King Edward's niece, Princess Beatrice, who, with more courage of her convictions than Queen Ena, held to her Protestant faith; and her husband has been degraded from his princely rank by the Romish intolerance of the Spanish hierarchy, for consulting his affections rather than his loyalty to the Church.

Mr. A. J. Moore gives very cheering news of the outlook for missionary work among the Spaniards in Tangier, about 8,000 in number. A new building is projected. A men's Bible class is held on Mondays, regularly attended by the male converts; and another on Sundays for men and women. God's presence and power are felt and conversions are constantly occurring.

Growth of Protestantism in Belgium

In Belgium, which may be considered one of the strongholds of Roman Catholicism, Protestant doctrine has been making considerable progress during the last years. Of the two evangelical denominations, the United Church is aided by the government, while the Independent Missionary Church consists of former Roman Catholics only. The membership of the latter is now reported as 7,066 adults and 3,704 children, 303 persons formerly belonging to the Roman Catholic Church having joined it in 1908. It has 77 churches and places of public worship, where 36 pastors and 3 evangelists proclaim the Gospel.

A Continental Missionary Conference

The twelfth Continental Missionary Conference met in Bremen from May 6 to 10. More than 60 delegates from the foreign missionary societies of Germany, Switzerland, France, Holland, Denmark, Norway, Sweden, and Finland, and prominent writers and authorities on missionary subjects were in attendance, so that the meeting was most representative and important. It was very apparent that

a new generation of men endued with the missionary spirit has arisen in Germany, which is determined to walk in the steps of the fathers with open eye and ready hand. Among the subjects discust were "The demands of the present great missionary opportunities upon the leaders and the members of the missionary movement," and "The demands for the preparation of the missionary." Much was said concerning closer cooperation of the missionary societies, and the delegates were glad to hear from Dr. Gunning of Rotterdam of a serious attempt to unite in a federation the different missionary societies of Holland.

A standing committee was elected to represent the Conference at the great Edinburgh Missionary Conference of 1910 and at other occasions. It consists of the members of the Executive Committee of the German Evangelical Missionary Societies, of which Dr. Oehler, of Basel, is president, and eight other members. This committee will probably lead to closer cooperation of all Continental Missionary Societies, which is most desirable.

Interest in Medical Missions in Germany

It is a deplorable fact that, while almost 900 physicians, male and female, are laboring under the different British and American societies for the advancement of the cause of Christ among the heathen, only eighteen medical missionaries are in the service of German missionary societies and only two of them in German colonies. But a change seems now to be coming. Since, in 1899, the first Medical Mission Union, in connection with the Basel society, was organized at Stuttgart, fifteen others have been founded, some of them in connection with missionary societies, some of them independent of them. The magazine, *Die Ærztliche Mission,* edited by Dr. Feldmann, is their common publication, tho some of them publish special sheets also, and all take great and sympathetic interest in the German Institute for Medical Missions, which is erecting its building in the old German university town of Tübingen. Since fourteen of the German Medical Missionary Unions have been formed in 1908, it seems as if the interest of German Christians in medical missionary work is rapidly increasing.

First German Medical Missionary Institute

The first German Institute for Medical Missions has been founded at Tübingen, the Swabian university town, and is a worthy fruit of the zeal and energy of German and Swiss Christians who have recognized the importance of such an institution in their own midst. A three-story building has been secured at the cost of about $60,000.

At the present time there are 850 fully qualified medical missionary men and women who speak the English tongue. The majority of these have had no direct connection with any medical missionary institution, but the Edinburgh Medical Missionary Society's institution and work, and then the London Medical Missionary Association's institution and work, and later still the Medical Missionary Institute at New York, under the late Dr. Dowkonnt, have been the main instruments in God's hand for the arousing and fostering of interest in medical missions in Great Britain and America.

Germany and Switzerland have recognized this fact, and for years past they have in different centers been considering how best to develop among themselves a similar interest. With only eighteen medical missionaries as yet in the service of their societies, and realizing that, besides the value of the medical missionaries themselves, there is all that is to be gained for the mission cause by the training of native Christian doctors, they have felt increasingly the need of some institution that would direct attention to medical missions. Dr. Fiebig is the director of the new institution.

Bible Colportage in Hungary

The Rev. J. Webster, Budapest, writes:

Our sales this year are up about 50,000 copies, an increase, due almost entirely to the illustrated portions supplied by the Scripture Gift Mission, which have also been blest to the saving of souls. The colporteurs report *eighty-six persons*, known this past year to have profest conversion in various parts of the country through reading the Scriptures, usually the illustrated Gospels and Epistles. One colporteur reports that in every household in his district there is now at least an illustrated portion. Another tells of a woman brought to Christ through reading such an illustrated portion, who has since bought a whole Bible, and now calls her neighbors together every Sunday evening for Scripture, reading and prayer. Another tells of a wealthy man who with his wife has come to the knowledge of the truth, "and a Scripture portion was their first reading book on this way." The same colporteur tells of a part of his field where he had labored specially with portions, and as a result thirty-three souls confest having found the Saviour. Again in another place a teacher bought an illustrated Gospel for his child. It worked the work of grace with the teacher himself, and he has now begun a Sunday-school for the children attending his day-school, much to the joy of both pupils and their parents.

AMERICA

A Woman's Union Missionary Conference

In connection with the Pan-Presbyterian Council at New York, the International Union of Women's Foreign Missionary Societies, in the Presbyterian and Reformed churches, held an all-day conference June 16. The conference opened with a devotional service at 10 A.M., and there was a missionary address on "The Progress of the Kingdom" by Mrs. Robert Whyte of London, an account of her visit to the Far East by Mrs. Bainbridge, and a Question Box, conducted by Mrs. Charles N. Thorpe.

Laymen's Missionary Conferences

The following summer conferences under the auspices of the Laymen's Missionary Movement are to be held in preparation for the national missionary campaign, which is to take place in various cities in the United States October, 1909, to April, 1910.

The Conferences of Laymen will be at Winona Lake, Ind., September 1-3; Mt. Gretna, Pa., September 4-6; and Silver Bay, N. Y., September 7-9.

Additional conferences have already been held at Hot Springs, Ark., August 10-12; Monteagle, Tenn., August 13-15, and Montreat, N. C., August 17-19.

Hundreds of pastors, missionaries and laymen who speak on missions with more or less frequency, would be greatly helped by accepting this opportunity for studying together how to present the missionary appeal more persuasively. Many other laymen have the capacity for speaking effectively on this subject, if they can be led to prepare for it. Thousands of men should be enlisted as deputation speakers in connection with the coming national missionary campaign. Each topic will be opened with one or two brief addresses, ten or fifteen minutes in length, after which it may be freely discust by all present. There will be so many experienced missionary leaders present at each of the conferences that the discussions should be full of interest and suggestiveness, even to those who have most experience as missionary advocates.

There will be the following topics for discussion:

1. Is it the clear duty of the Church of our generation to undertake to evangelize the world?
2. The appeal of facts. The value of a comprehensive presentation of the missionary situation.
3. What are the outstanding facts which should be presented? What kind of information is most useful? Best sources of information.
4. Best methods of promoting missionary intelligence.
5. Methods of missionary finance to be recommended.
6. The value of deputation work among the congregations.
7. How to enlist and use laymen as missionary advocates.
8. The principles which should guide speakers in the public presentation of missions. Things to avoid.
9. The value of a definite objective. What constitute proper objectives? The objective of the national missionary campaign.
10. The use of missionary literature in

the national campaign. What is most useful? How circulate?

11. The value of maps, charts, mottoes, etc. What ones are best?

12. The spiritual value and results of a missionary awakening—

(a). To an individual.

(b). To a church.

(c). To the nation.

Union Missionary Institute

The Union Missionary Institute in Brooklyn, N. Y., has sent out, in about one-quarter century, over 150 missionaries, and their work has been owned of God.

Leper asylums, hospitals and dispensaries have been opened; languages have been reduced to writing; schools of all grades, from the orphanage and village school up to the college, have been founded; great evangelistic movements have been set on foot, resulting in the salvation of multitudes, the establishing of self-supporting missionary churches, and the most remarkable transformations of whole communities from savagery to Christian civilization; industrial plants have been inaugurated, and advance guards of the Lord's army have been led up to the last citadels of heathenism. The Institute is undenominational, and Rev. Dr. S. Parkes Cadman is at the head of its Consulting Board.

Baptist Woman's Missionary Union

Southern Baptist women this year had the largest annual meeting in their twenty-one years' history. The 249 delegates present at Louisville, Ky., represented over 9,000 societies in sixteen States, and hundreds of visitors besides attended the sessions. The treasurer's report showed a total of $197,143.63 contributed to all objects in both home and foreign missions, of which $172,764.07 were cash offerings and $24,379.56 represented the value of boxes sent to home missionaries.

During the Southern Baptist Convention and the Woman's Missionary Union meeting in Louisville, over 1,200 visited the Woman's Missionary Training School, and went away with new appreciation of the important work.

The Support of Presbyterian Missionaries

It is of interest to learn that out of a total of about 990 missionaries of the American Presbyterian Church (North), there are supported:

By churches	254
By individuals	45
By theological seminaries	5
By Sunday-schools	12
By Presbyteries (churches combining)	9
By various funds	7
By funds on the foreign field	8
By women's boards	484
By Christian Endeavor Societies (combining)	41
By Christian Endeavor Societies (singly)	2
Offered and unassigned	60

Missionary Heroes Honored

At the Yale Commencement the work of three unpretentious missionary heroes received recognition from their fellow students. At the alumni meeting, one of the older and one of the younger classes, '53 and '99, presented to the university memorial tablets placed by them in Memorial Hall to classmates who gave their lives to missionary work in non-Christian lands—Bingham and Harding of '53, and Mann of '99—Bingham in Micronesia, Harding in India, Mann in China. Dr. Andrew D. White, of Yale '53, recently ambassador to Germany, in his address of presentation said:

> Among the classmates we have lost were others in Church, in State, in literature, in scholarship, who held places which the world considered higher than the places held by either of these men, as things go in this world. And yet, when we wish to leave with an Alma Mater the names which she must not willingly let die, we have named these two . . . Their ideals were the highest, and because they sacrificed most to make those ideals real. . . . Men like these have given the world something better than any material success in making savage races into twentieth-century men of labor and business. These two classmates of ours gave to our land, to us, to all our thinking fellow citizens, something more precious than this—noble ideals of self-sacrifice, of the spirit of St. Paul, something of the spirit, we may say reverently, of Christ himself. . . . These names, therefore, we deliver to our Alma Mater,

for the inspiration of successive generations of students in Yale University during all the coming centuries. Of five tablets placed in the Memorial Hall at Yale, four commemorate the lives of men who died in the East, and that three of these four gave their lives to Christian missions.

A Crusade Against Tobacco

The Gospel Publicity League, Boston, has begun a crusade against tobacco, especially cigaret smoking. A recent magazine article on "The Cigaret Boy" states that half a million youths in the United States are habitually addicted to this vice, and one-fifth of them under twelve years of age and showing in their features the effects of the habit.

Work Among the Foreign Population

The Eleventh Street M. E. Church, of New York, has for ten years undertaken to carry on work in behalf of the foreign-born population in their midst, and their example may well be followed by others situated in a similar way.

For more than twenty years the American-born have been gradually moving to other neighborhoods. Many churches, facing such a crisis, have been either closed entirely or have witnessed the great curtailment of their usefulness. This church has stood its grounds. Until now, after the encroachments of the foreign born for more than twenty years, it finds itself the center for work and service in behalf of those people.

Dr. J. Q. Griffiths writes that every year has witnessed increasing usefulness. After ten years of foreign mission service on home ground, the church is still imprest with the opportunity for cementing this whole neighborhood in common sympathy and interest in behalf of those principles which make for good citizenship and Christian living. The whole church is enthusiastic for the work.

Japanese Missions in Seattle

Between 5,000 and 6,000 Japanese live in Seattle, Washington, and among them the Baptists have an encouraging work that was begun eighteen years ago. There have been hundreds of Christian converts who are now scattered over America and Japan. The Methodists, Presbyterians, Congregationalists and Episcopalians have also flourishing missions, which are institutional in character with boarding homes and night schools. The Baptists are now planning to build a permanent home for this work.

Chinese in America

A three days' Christian conference of Chinese Christian students was called, to be held at Hamilton, N. Y., September 2 to 5. Its object is a more coherent organization, to wait on God for inspiration and devotion, and to present to fellow students a message of Christ and His Kingdom. The program is modeled after the Northfield and kindred conferences—with Bible readings, addresses, devotional meetings, etc.

A Chinese Missionary Society

Nearly seventeen years ago an earnest desire was born in the hearts of a little company of God's faithful Chinese children in America to organize a missionary society in this country for the purpose of carrying the work of the Methodist Episcopal Church over into the southern provinces of China, because the Board of Foreign Missions was not and is not yet doing anything for this part of China, from whence all our young men in America come. They earnestly prayed and untiringly labored to this end, but it was not until six years ago that they saw the desire of their hearts and realized the answers to their prayer. At this time Brother Yee Quai was returning to China, and it was decided at once to support him in the work over there that he had been doing in this country. One thousand dollars was handed to him for this purpose. With this he immediately purchased a building where he could preach the Gospel of Jesus to those who sat in

darkness and superstition. This mission prospered greatly under the hand of God, and it was not long before it had two branches, one in Hongkong and another in Sun Ning. In four years the total expense of running these three missions was $14,154.72. All of this was donated by the members of the Chinese Independent Missionary Society in America. At the present time there are in these churches 47 baptized converts and 13 persons received by letter, making a total membership of 60 members. Last year the society contributed $2,288.95. The Chinese women have also formed a missionary society.—Lee Towe.

Dr. Grenfell and the Labrador Mission

While I was in Labrador I saw the hospitals, assistants, and patients of Dr. Grenfell, but was so unfortunate as to miss him.

Before he came to Labrador no doctor had ever spent a winter there, and the visits of the government doctor in summer were few and unsatisfactory. The nearest hospital was many miles off in St. Johns, Newfoundland, and inaccessible during the greater part of the year.

The hospital at Battle Harbor consists of two connecting frame houses surrounded by an uncovered piazza or platform. The buildings are two stories in height, neatly painted white, with a text from the Bible in large white letters on a green background running across the fronts: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." There are accommodations for the nurses who are called "sisters," and for about twenty patients. There is a neat dispensary where out-patients coming from the visiting fishing-vessels and brought from the surrounding country are attended to. There is also an excellent operating-room, where many a poor soul is relieved of some great handicap to existence, and restored to usefulness.—C. W. Townsend in *"Along the Coast."*

A New Arctic Mission to the Eskimo

The Eskimo of the region known as Baffin's Land are to have a new Arctic Mission, under the supervision of the Bishop of Moosonee. The necessary funds have been raised largely through the energy of the Rev. E. J. Peck, who, together with the Rev. E. W. T. Greenshield and Mr. A. Fleming, have recently left St. Johns, Newfoundland, for Ashe Inlet, the proposed base of work.

Ashe Inlet is situated on the northern shore of the Hudson Straits, and is about three weeks' voyage from St. Johns. It is an arctic "wild," sufficiently bare and difficult of access to necessitate taking thither a two years' supply of fuel and provisions. While his younger colleagues inaugurate the new mission, Mr. Peck proposes to visit his old friend on Blacklead Island, returning to St. Johns in the autumn.

Difficulties in Venezuela

It means something when the high church party of the Church of England denounces the acts of the Roman Catholic Church. The Rev. Canon Trotter, of the S. P. G., has for some time been ministering to the English people resident at Caracas in Venezuela, and finds that the people of Caracas who are attached to the Roman Church are making it increasingly difficult for him to carry on his good work, which is in nowise of a proselytizing nature. A correspondent in the Trinidad *Diocesan Magazine* writes:

> It is unfortunate, but not perhaps surprizing, to have to report that there is some very objectionable opposition to our work. Very large stones are thrown in at the front door, whenever it is open, and at it when shut. All kinds of interruptions go on outside during service, not by the *gamins* of the streets, but by well-drest boys and youths evidently sent by those who ought to know better. The walls and door outside are daubed with all kinds of filth. The Government of Venezuela is anxious for freedom of conscience, and has been informed both officially and privately that we go there only to minister to *our own*

people, and to interfere with none else. In four instances Canon Trotter visited in the Caracas Hospital four of his *own* people, and in each case the patient was turned out of the hospital next morning.

AFRICA

The Black Man's Continent

All parts of Africa except Morocco, Abyssinia, and the Spanish and Portuguese territory are now being exploited by the European merchant and engineer, assisted by American free-lances. Morocco probably offers greater possibilities than any other section of Africa, and before long will be compelled to yield to the commercial invasion.

The Dark Continent has nearly three times the area of the United States and Alaska. Upon it you could place Europe, the United States and Alaska, and then add the Chinese Empire. It is within a few square miles as large as North America, Argentine, Brazil, and Peru combined, but in spite of its tremendous size it has a coast-line of only about 15,000 miles, whereas the coast-line of little Europe exceeds 19,000 miles. Its natural harbors are very few and far between. Two-thirds of its area lies within the tropics and has the sun vertical twice a year, while the remaining one-third is practically all sub-tropical.

AREA AND POPULATION OF AFRICA *

	Area in square miles	European population	Native population
British Africa	2,765,000	1,070,000†	32,000,000
French Africa	3,890,000	825,000‡	33,000,000
German Africa	933,000	11,200	11,700,000
Italian Africa	188,500	4,500	850,000
Portuguese Africa	790,000	4,000	5,000,000
Spanish Africa	169,000	600	270,000
Turkish Africa (Tripoli)	399,000	5,000	1,000,000
Egyptian Africa (including Anglo-Egyptian Sudan)	1,010,000	117,000	13,080,000
Kongo State	900,000	3,000	30,000,000
Morocco	219,000	3,000	6,000,000
Abyssinia	200,000	1,000	10,000,000
Liberia	42,000	100	2,000,000
	11,505,500	2,044,400	144,900,000

* All figures are approximate.
† Of whom 1,060,500 live in British South Africa and Rhodesia.
‡ Of whom 810,000 live in Algeria and Tunis.

The African mountains form very small groups at great distances from each other. But on the other hand, the average elevation of Africa is 1,900 to 2,000 feet, while the average elevation of Europe is only 1,000 feet and of Asia 1,650. The reason of this is that the great bulk of the African continent is a plateau of from 500 to 2,000 feet elevation. There is a rim of lowland around the coast, but one hundred miles or more inland the continent rises abruptly. As a result, the great rivers which on the map appear to afford such splendid highways for commerce, are choked by impassable cataracts only a few miles from the seaboard. After these cataracts are passed, the river offers more than 1,000 miles of splendid waterway into the heart of Africa.—*National Geographic Magazine.*

The Conflict in Africa

A native says:

Two white men have come; both tell me I am wrong, but each tells me a different way to do right. The English missionary says I must leave off my sin and trust and believe God's Son. The Catholic missionary takes off my fetish from my neck—a piece of wood tied with a cord—and puts in its place another piece of wood or brass with a cord, and tells me that can save me.

Mohammedan Baptized in Egypt

Another young Moslem has openly confest Christ in Alexandria, being baptized by Mr. Dickens. The man was a Turkish Moslem, from Palestine, who became interested through a Christian friend whose life and words imprest him. After a period of private instruction, this young convert was beaten by his fellow Moslems and then delivered into the hands of the Governor. He was sent as a soldier into Arabia, but on his return went again to the mission. His father then cast him off, and he went to Alexandria, where he was baptized. It is expected that this young man will become an able native Christian worker.

He Saved Me for Nothing

Among the patients in the North Africa Mission Hospital in Tangier, Morocco, was a Maltese woman, who had come for the first time. She seemed to listen with more than usual attention. Two days later she greeted me with a bright smile, and began by saying: "Madame, I have just been telling my neighbor what you told me when I was here three days ago, that Jesus Christ will save us for nothing, and I have not known what to do with myself since for joy. My neighbors say that I have gone mad, but I tell them that it is because Jesus Christ saves for nothing. Before, it was always money, money, and it brought no satisfaction to my heart."

"But," I replied, "suppose some one should tell you that my words were all wrong, and that there is no truth in them, what would you do?"

"I would tell them that I have Jesus Christ in my heart, and that He saved me for nothing."

Ours was the joy to assure her that, whatever man might say, this glorious fact was God's own truth, and that Jesus Christ saves for nothing, all that come unto God by Him.

Methodism's Share of Africa

Rev. George Wilder, of Mount Silinda, Rhodesia, the chairman of the Rhodesian Missionary Conference, calls our attention to a misleading statement in the REVIEW for February, 1909 (page 150): "These territories which have been practically assigned to the Methodist Episcopal Church." From the context "These territories" would include Portuguese East Africa, Rhodesia and North Africa. The Methodist Episcopal Church has one mission in Portuguese East Africa, where there are also four other missions. In Rhodesia the Methodist mission occupies a limited territory in and around the Umtali District. In the same country, Rhodesia, there are eleven other missionary societies whose representatives are working.

The American Methodist Brethren are carrying on very zealous labors, but none of them, I feel sure, would like to have their efforts represented as you have them in the report in question. In North Africa there are, of course, the Kansas Gospel Union, North African Mission, and several other societies.

The Kongo Question

Matters move very slowly as to reform on the Kongo. The recently published White Book, Africa, No. 2, 1909, seems to indicate the need for much more vigorous action on the part of Great Britain and America. The months and years have been passing while inconclusive diplomatic correspondence has been carried on, and the Kongo natives have been suffering and perishing until the actual present. When is this to be stopt? The British Baptists have been told that if they go and ask the new colonial officials in Brussels they will now give the mission sites wanted. Their application for specific sites has been in Brussels for two years, having been presented by the British Minister himself, and they are still awaiting the answer. The British Government have said they can not recognize the Belgian annexation of Kongo until there is satisfactory guarantee of reform.

Missionary Matters in the Kongo

The trial of Drs. Morrison and Sheppard, at Leopoldville, Kongo State, for "slander" of the Kongo government, which had been set for May 25th, was postponed until July 30th.

A letter from Dr. Morrison, written from Luebo, April 2d, states that an English firm had made application for the privilege of establishing a trading-post on the ground belonging to our mission at Luebo, and that the mission had given its consent on certain conditions guar-

anteeing that the business would be conducted in such a manner as to avoid anything that would hinder the work which the mission is in Africa to accomplish. It is possible that this matter may bring on a question between Belgium and the government of Great Britain that will afford an opportunity of putting the professions made by the Belgium Government with reference to the freedom of trade in the Kongo to a practical test.

The American Board of Commissioners for Foreign Missions has adopted resolutions urging the State Department at Washington to look carefully into the cases of Rev. William M. Morrison, D.D., and Rev. W. H. Sheppard, American citizens in the Kongo Independent States and missionaries of the Southern Presbyterian Board, U. S. A., who have been cited for trial by the Belgian Government for their exposure of alleged cruelties practised upon the natives, and that all proper endeavor be made to see that nothing short of fair treatment be accorded these missionaries and that their work be not needlessly hindered.

Similar action was taken by the General Assembly of the Northern Presbyterian Church at Denver.

The Approaching Harvest in Kamerun

A little more than five years ago the missionaries of the Basel Society commenced work in Bali, in the interior of Kamerun, the German colony in West Africa. On December 20, they had the great joy of baptizing thirty-two black heathen, the first fruits of their faithful efforts. All these were from among the five hundred pupils of the missionary schools, whose great value is established thus once more, and two of the sons of the chief of Bali were among them. May the work progress and grow.

A Cry from Central Africa

Bishop Tucker and Dr. A. R. Cook, of the Church Missionary Society, have made an earnest appeal for the extension of missionary operations in the Uganda Protectorate. Fresh from a journey of 600 miles in the Bukedi country, the Bishop voices a loud "cry" for the establishment of a medical mission and the opening of two evangelistic stations therein "with all possible speed." Dr. Cook, who accompanied the Bishop on his tour, reiterates with even greater emphasis the "sore and bitter" need of a medical missionary in a great district stretching from the north of Teso country to Acholiland. He personally treated as many as 4,260 patients while on this prospecting journey, and corroborates the Bishop's testimony that after long experience of the country neither of them had ever before encountered such "terrible sights of disease and suffering." Christianity has not yet touched this region, and "Christianity alone," Bishop Tucker says, "can save this sorely afflicted people." The opening of two centers for evangelizing this dark region appears to be a peremptory duty on the part of the Christian Church. —*Church Missionary Gleaner.*

Further Tidings from F. S. Arnot

This brother, who, many years ago, started the now well-known Garenganze Mission in Southwest Africa, writes in a recent letter:

Fancy having 200,000 raw natures to work on. They live chiefly in the great mine compounds and stay for six or nine months at a time, long enough to learn much evil, too short to learn much good or really to come under the influence of the Gospel. The language difficulty is a great one. Coming from their scattered localities, they are not able in many cases to understand the written and preached language of their country at first. They may hear some fragments of the Gospel, and they return home perhaps a little bewildered, certainly not enlightened. Whereas, on the other hand, a few weeks' stay in the compound serves to acquaint them with forms of vice unknown to them in their own countries.

My wife, fortunately, has found an open door among the native women near by. Nothing is being done for the thousands of women, mostly of the low class, who have come to the mission. We tried a school for them and preaching, but it was of no use. They would not come. At last my wife started a sewing school, and now they wait for her in groups, all arrayed in their best, and are willing to sit sewing for hours,

when it is easy to arrange for both men and women speakers to come to address them.

Work at Cape Palmas

At Cape Palmas, Liberia, they are on the eve of a mighty revival; 140 persons have been baptized. The superintendent writes:

"We expect at least 5,000 souls to be saved within a brief time." We have a wonderful people here. They have been persecuted, beaten, public whippings have been given to them, their houses have been torn down, their families driven from home, and they have been hung up by their hands over smoking and slow fires with burning red pepper and red pepper rubbed into their eyes until they have been almost maimed for life. They have been knocked down and gin poured down their throats by the raging heathen. They have been forced to attend devil-dancing, and nearly all of them have borne a faithful and marvelous testimony before these dreadful fiery trials and persecutions. And they have said: "We choose death and suffering rather than to be untrue to God." You can only kill the body. God can destroy soul and body. We have 200 young men and women out for early morning prayer-meeting each Lord's Day; and 700 to class-meeting at 9 o'clock Sunday morning, and 1,200 to 1,500 to preaching at 10 A. M. But we have no building big enough to hold our congregations in, and therefore we are compelled to hold our meetings in the open air. But this is our rainy season, and on this account we are greatly hindered and crippled in our work. We need some $5,000 to build with. We ask an interest in your prayers that God will raise up friends who will help us here. Pray, above all else, for a mighty outpouring of God's Spirit upon this people.—Walter B. Williams.

Results of Hostility in Madagascar

The annual report of the Paris Missionary Society throws much light upon the attitude of the French Government in Madagascar toward the missionaries and their work, and gives a full description of the work. The attitude of the government has remained one of open hostility to the work of all Protestant missionaries. Difficulties continue to be placed in the way of the opening of new places of worship, even where their necessity is very apparent, and often permits for needed repairs of already existing religious buildings are difficult to obtain. Many of the places of worship, closed by order of the officials, had to remain closed by arbitrary decisions of the government, which seems to consider dangerous all buildings erected for Protestant religious purposes. The churches which remain open may be closed at any moment, and pressure is brought to bear more or less openly upon native Christians in the employ of the government that they desist from activity in the churches and forsake even the attendance at Protestant services. In some provinces the simplest religious rites at funerals are forbidden, and the freedom of speech is entirely suppressed among native Christians, while that of European Christians is seriously threatened.

The missionary schools are much harassed by difficulties placed in the way of native Christian teachers, and natives are discouraged in their support. Complaints of native Protestants are either not considered at all, or answered after much delay and in a hostile manner.

Two consequences of this anti-Protestant attitude of the French Governor-General have become more and more apparent. While the higher classes of natives are in danger of accepting the rationalistic, infidel, and socialistic views of the French officials, paganism and idolatry are reviving in a surprizing manner among the common people. Ancient heathenish rites are being revived, and thus the work of the Protestant missionaries suffers. On the other hand, Roman Catholicism is growing in strength and influence, until it is becoming a real menace to the Protestant work.

During all the struggles of the year, and in spite of the opposition of the government, the faithful French missionaries, who are few in number, have labored harder than ever before, and the blessing of God has rested upon their efforts. Most of the missionary schools are in a

satisfactory condition, tho the number of pupils has decreased, and some are very encouraging. The native Christian helpers have proved faithful and have done much to further the work. The direct evangelistic work has met with most encouraging results. Many heathen have been led to Christ, and a number of the native churches have been blest with refreshing revivals; so that it can be said that in the midst of persecution during 1908, the Gospel has made progress among the heathen and the spiritual life of the native Christians has been deepened.

ISLANDS OF THE SEA

Missionary Conference in Australia

A United Missionary Conference for the evangelization of the world was held in Melbourne, Australia, June 22 to 25, and a strong program was presented. Especial emphasis was laid on the call of the native races in and around Australia, the call of the other non-Christian peoples of the British Empire, the need for foreign men and women and for native workers and the dependence on prayer and the Holy Spirit. A strong appeal was made by Mr. H. E. Wootton for a "One-world Missionary Movement."

Y. M. C. A. in the Philippines

The Young Men's Christian Association in the Philippines is doing a much needed work, especially among the soldiers. One branch is in Manila, at the Santa Cruz Bridge, where there is a special landing. Other branches are at Fort McKinley, Cavite and Olongapo, where there are buildings with libraries, reading rooms, educational work and recreation rooms. Mr. Z. C. Collins is general secretary. Now a new building is to be erected. The Y. M. C. A. has already achieved much in Manila, as in other lands.

Chinese in Hawaii

In the Hawaiian Islands Chinese labor has proved better suited and more helpful to the conditions than that of any other class, and there is no such prejudice to contend with as in California. The Chinese have more home life, and are regarded on the whole as a desirable factor in the population. There is a disposition to admit them more freely than in the mainland States. The *Missionary Herald* thinks the experiment is well worth trying as a possible key to both political and missionary perplexities.

MISCELLANEOUS

A Missionary Exhibit

The occasional person who says he does "not believe in foreign missions" ought to read the following by James S. Dennis, D.D., in "The New Horoscope of Missions":

> There was an average of at least 2,600 communicants admitted to Christian churches in mission fields every Sunday of last year. We could have taken possession of one of our large church edifices and packed it to the doors morning and afternoon every Sabbath for the past twelve months with a fresh throng of communicants at each service, claiming their places for the first time at the Lord's Table. If you could have slipt into some quiet seat in the gallery at any one of those services and gazed upon that hushed and reverent assembly, strangely varied in color and garb, but one in hope and tender love to your Savior and mine, would you not have found your heart in thrilling sympathy with Christ's joy, and cheered with glad assurances of his victory? Would it be easy, do you think, for the next globe-trotting man of the world to paralyze your faith in missions and convince you that he was a walking oracle concerning something about which he knows practically nothing?

OBITUARY NOTES

Dr. George D. Dowkontt

The author of "Murdered Millions" and founder of the International Missionary Society died on July 31 in the sixty-sixth year of his age. Dr. Dowkontt was for many years deeply interested in medical missions and led many young women to devote their lives to this branch of Christian service. He had recently started a new Medical Missionary School in the Battle Creek Sanatorium.

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